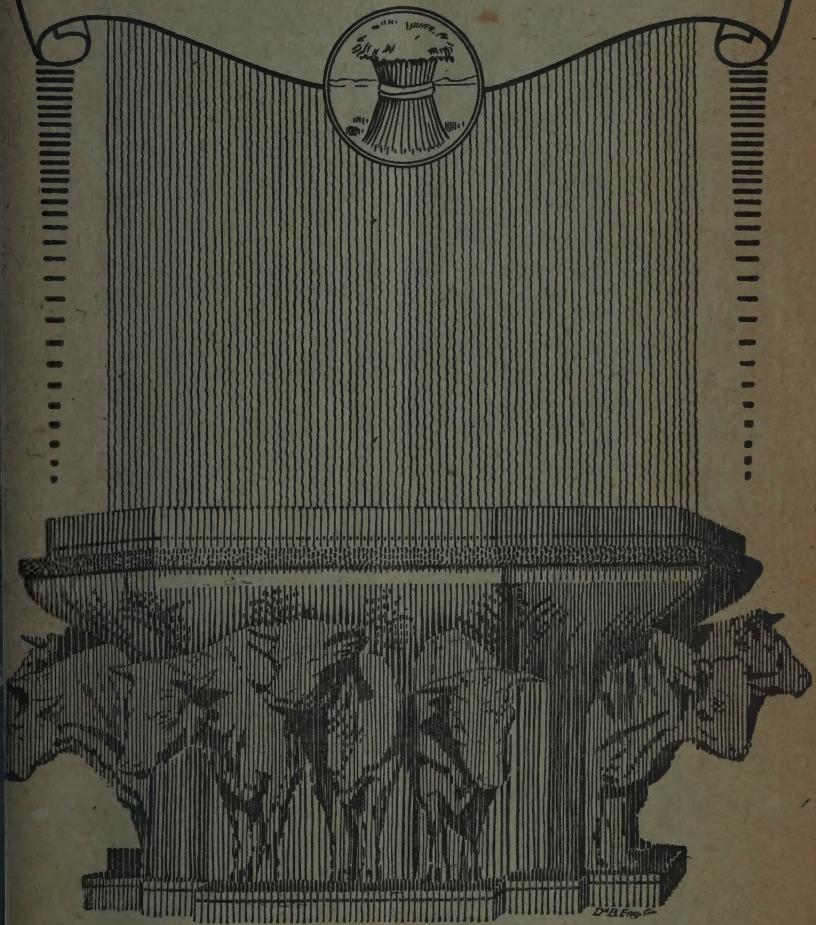
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
ROOM 29, BISHOPS BUILDING, SALT LAKE CITY, UTAH

VOLUME VII $1.00 a Year—Single Copy 10c NUMBER 12

DECEMBER, 1920

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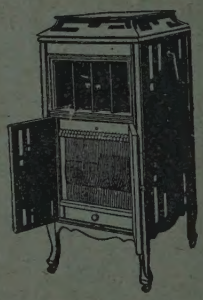

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Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

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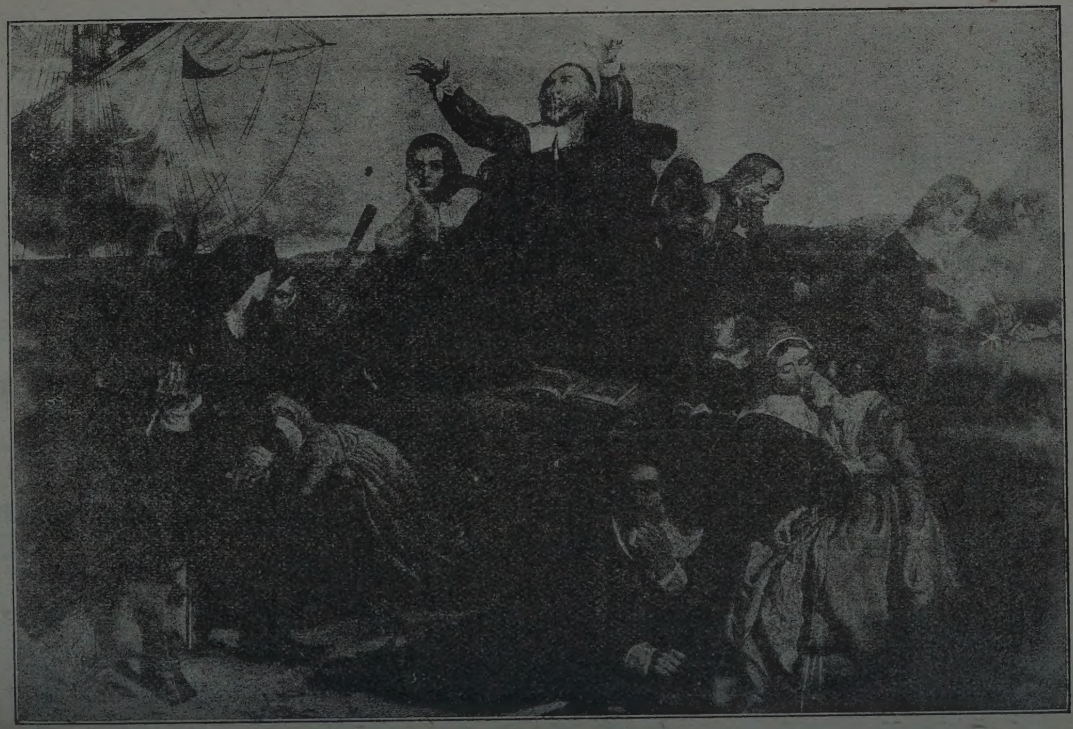
Destiny

By Lucy Wright Snow.

Whence comest thou, bright Sun,
And who comest thou to bless?
What is thy duty? When begun?
When shalt thou rest?
When shalt thou go thy way and shine no more?
Who made thee shine, and
Why didst thou not cease to shine before?
I come from Him who sent me thee to bless;
This is my duty. 'Twas begun
Aeons ago—long ere thou didst breathe
The breath of thine existence here.
Rest? I shall not rest; I shall
Work on and on and on into eternity,
And never cease to shine.
'Twas God of all who made me shine for thee,
And I'll not cease to shine—nay,
E'en through all eternity.
Whence comest thou, great Earth?
Didst thou come hither also me to bless?
Tell me, if I am worthy, for thy
Great secret would I fain possess.
I would pour out my gratitude on all the world.
Might I be counted worthy thy great Truth to see unfurled?
Dear child, dost thou not know thy Lord's omnipotence?
Dost thou not know that He who made the sun and moon and
stars
Made me and thee and all created things?
All things lie hidden in His power,
All things which He hath given shall in their hour
Return to Him blessed and sanctified.
'Tis but for thee to walk in faith and love,
And trust the God of heaven who reigns above;
In thy faith, work on unceasingly.
Go thou thy way, ne'er fainting, doubting, nor permitting
strife,
Thou shalt have thy reward—love, joy, eternal life.



THE DEPARTURE OF THE PILGRIM FATHERS.
From a famous old picture.

THE
Relief Society Magazine

Vol. VII December, 1920 No. 12

The Pilgrim Mothers

Annie Wells Cannon.

The Pilgrims realized perhaps, to as great an extent, as any body of people the world has known, the severe truth of the saying "necessity is the mother of invention." They landed in a wilderness in midwinter, where there was not a trace of civilization. They brought with them the scantiest of provisions and utensils, for their ship was overladen with human freight. To those adventerous spirits who seek new climes for conquest these things do not matter; but to men and women with high ideals, who migrate to make homes in accordance with sacred and pronounced views of correct living, the temerity and courage of the undertaking is almost beyond conception.

If the Pilgrims held regrets, or longings, for a return to the pleasant life, in the beautiful city of Leyden, where they sojourned for about twelve years, enjoying that degree of religious freedom they desired, matriculating, many of them at the splendid university, and having a social and business standing well established, history does not so record. On the contrary, they were averse to rearing families in their surroundings, fearing not only the temptations of city life, but desiring to maintain their own distinctly English habits and customs, as well as having a burning desire to establish and maintain the "gospel of Christ" unhampered by kingly or Popish law. "So they left ye goodly and pleasante citie, which had been their resting place nearly twelve years; but they knew they were pilgrims and looked not much on those things, but lifted up their eyes to ye heavens, their dearest countrie, and quieted their spirits."

In Governor Bradford's manuscript from which the above quotation is made, it is also related that among the pilgrims at Amsterdam, there was in the church, besides the pastor

and teacher, four ruling elders, and four grave deacons, a deaconess, whose name is not recorded, but who undoubtedly had much influence upon the lives and character of the Puritan women and whose work parallels nicely with the social service worker in modern times. It is said "she honored her place and was an ornament in the Congregation. She usually sat in a convenient place in the Congregation with a little birchen rod in her hand; and kept little children in great awe for disturbing the Congregation. She did frequently visit the sick and weak, especially women, and as there was need called out Maids and young Women to watch and do them other helps, as their necessity did require; and if they were poor, she would gather relief for them of those that were able, or acquaint the deacons, and she was obeyed as a mother in Israel and an officer in Christ."

It was July, 1620, when the Pilgrims left Holland on the "Speedwell," but so unseaworthy was this craft that with great difficulty they reached Plymouth, England, and after much discouragement and unhappiness, on the 6th of September, 1620, they set sail from that place in the newly acquired ship, the historic "Mayflower." Brave and intrepid men and women set their faces westward, determined to meet and overcome whatever trials lay before them.

One hundred and two passengers of the "Mayflower" reached New England; twenty-nine of these were women and fifteen of these latter died the first winter and spring. Illustrating the fortitude of these brave women is the fact that not one of the fourteen who survived, accepted the offer to return to England, free of charge, if they so desired when the ship went back.

The anxiety and almost despair of the women during the long winter days while the men were seeking a fit landing place and the ship was floundering along the ice-bound coast must have reached a most desperate point when Dorothy May Bradford, the girl-wife of the man who was later governor of the colony fell overboard and was drowned during his absence. Sorrow also overwhelmed them, when the two little babes of sweet Rose Standish, and Mary Allerton, were born dead; and again there was corresponding joy when Susanna White, whose husband had died on the voyage, came safely through the shadows and was blessed with a fine man-child. The maids and matrons of the "Mayflower" were surely not the clinging, despondent, women so often pictured, but rather the heroic, fearless, type of the pioneer women of the west, alert and ready and helpful in every emergency.

Research among historical records entirely banishes the

idea that the Pilgrim women were clothed in a quaint and picturesque uniform, for they were in all respects English, notwithstanding their long sojourn in Holland, and did not adopt the costume, language, nor habits of that land, but because of a fear of these things were even more anxious to seek other climes.

In the painting by Robert Weir of "The Embarkation," Elizabeth Barker, the young wife of Edward Winslow, is attired in gay colors and extreme fashion, and it is safe to believe these women had their own individuality in dress according to taste and circumstances.

In the Pilgrim Hall at Plymouth are some signs of this fact, for there is kept the white silk shoulder cape with trimmings of embossed velvet of Mistress Susanna White Winslow, together with the hand-embroidered cap and bib made by Barbara Standish and the sampler by her daughter, Lorea. Among the choicest relics there, are the tiny pieces of a padded quilt, with faded threads of silver and gold, which belonged to Rose Standish, the delicate wife of the fiery captain of the colony. Of refined and gentle nature she was, but greatly proud of her husband's bravery and strong character. No more so, though, than was Barbara Standish, his second wife, who came later in the ship "Fortune," and who is the mother of one of the most splendid posterities in American genealogy.

Mary Norris Allerton was among those devoted mothers who did not survive the hardships of the first winter, but her two daughters, Remember and Mary, were most helpful and industrious girls, and became the wives of honored men; Mary was wedded to Thomas Cushman, and Remember to Moses Maverick, of Salem.

John Carver possessed perhaps the strongest household, but death claimed him the first spring, and his good wife Katherine did not survive the shock, but followed him within a month. Though no children survived, Desire Minter, famous in Colonial fiction, and other maids and servants of the "Mayflower," were members of the Carver household. The one woman whose influence was the most far-reaching, was certainly mistress Mary Brewster, the elder's wife. An exceptionally fine woman, with a great mother heart, and ingenious in many ways, helping the women with their difficulties in housekeeping, and caring for the sick, almost with the skill of a physician. She invented many savory dishes from the wild things around them, and made a brew from sassafras and wild berries that rivaled the ale of old England. It is sweet to picture her as the presiding genius of that first Thanksgiving dinner, when peace with the Indians and assured pros-

perity seemed to follow the first harvest. There were one hundred and forty people to prepare dinner for, and the deer, and other game the Indians brought, must be prepared with accompanying dishes. If Mary Brewster did not invent the pumpkin pie, she at least taught the Pilgrim women how to prepare it. If it lacked the spicy sweetness of today, it nevertheless served as a delicate concoction, and has maintained a distinct place in history as the real dessert for Thanksgiving dinners.

An old ballad reads:

"For pottage and pudding and custard and pies,
Our pumpkins and parsnips are common supplies.
We have pumpkin at morning, and pumpkin at noon,
If it was not for pumpkin, we should be undoon."

Among the good women by the side of Mary Brewster was Susanna White Winslow. It will be remembered that this charming matron was the mother of Peregrine White, the first child born of white parents in New England, but she also was proud of the fact that she was the mother of Josiah Winslow, by her second husband, and Josiah was the first native-born governor of any North American commonwealth Her first husband died December 16, and her son, Peregrine, was born on the "Mayflower" before the landing. Susanna Winslow is described in the Winslow family record, as a woman of aristocratic presence, graceful bearing and strong character. In social position and worldly comforts her life was pre-eminent among the colonists and as the wife of a governor and man of eminence, she fitted well her station and left a record of which her descendants are justly proud.

Mistress Elizabeth Hopkins shares with Mistress Winslow the honor of having a son born on the "Mayflower," to whom the name of Oceanus was given. She was the second wife of Stephen Hopkins, that intrepid leader and explorer with Standish, and because of these fine qualities and services, much was forgiven of the liberal and unusual conduct of the Hopkins household, where it is said they were much given to drinking and pleasure; "even in suffering men to drink in his house on the Lord's day," so reads the chronicle. Elizabeth Hopkins lived longer than most of the "Mayflower" women, and reared her two step-children, Constance and Giles, her own little daughter, Demaris, and bore four other children and looked after a large estate which, as the years passed on, became wealthy and well supplied.

There is some question as to how the Billingtons, of

London, happened to join the Pilgrims and become passengers on the "Mayflower." They were looked upon as the black sheep of the colony, and Helen Billington, the mother, shared in the general approbrium. Traditionally, she was called the "scold," and sometimes put in the stocks and whipped. Her quarrels, however, were largely with her own family, and the fact that some of the children rendered good service later, somewhat redeemed the name and softened the feelings against the mother who, doubtless, because of the family traits, had more trials to bear than outwardly appeared.

The maidens of the "Mayflower" became, indeed, cherished and beloved among the Pilgrim mothers. All have left names dear to all America, as well as to their own descendants.. Priscilla Mullins, remembered in song and story, Mary Chilton, Elizabeth Tilley, and Constance Hopkins. Of these four, the name of Priscilla Mullins stands foremost, and is known to every school child as the heroine of Longfellow's popular ballad, "The Courtship of Miles Standish." Of them all none could claim such a host of representatives at country fairs and character balls, in all this broad land, as might the sweet spinner, Priscilla. That she deserves all the praise bestowed, history affirms, for it is said "she was handsome, witty, deft and skilful as spinner and cook." That she was well born is testified by her father's will, showing him to have been a man of considerable means; also tradition tells of a castle somewhere in Normandy where the name has a more aristocratic spelling, as Molyneux, or Molines. That Miles Standish looked upon her with favor and courted by proxy, is told in a very early poem by Moses Mullins, written in 1672, and though he failed in his desires, in no way did this diminish the neighborly friendship of the Standish and Alden families.

The poet Longfellow was a descendant of John and Priscilla Alden and had much family tradition for the weaving of his popular ballad. The Aldens had eleven children, five sons and six daughters. One daughter married a Standish and their daughter, Ruth, who married John Bass, became the ancestors of two presidents of the United States—John Adams and John Quincy Adams. It is mentioned in the "Story of a Pilgrim Family," by the Reverend John Alden, that John and Priscilla were present at the funeral of Josiah Winslow, in 1680, so we know she lived to a great age, as she was twenty when she reached New England, but neither the date of her death nor her burial place are known.

If you go to Boston you may learn of the Chilton Club, and perhaps you will walk down Chilton street, or through

Chiltonville, and thus learn how the name of Mary Chilton, the first woman who stepped upon the rock of the landing at Plymouth Harbor, is immortalized. Mary married John Winslow, brother of Governor Edward Winslow. Her oldest son was a brigadier general in the Revolutionary army, and from their family of ten children are descended many men and women whose names are bright in American history. From Mary Chilton's will which, by the way, is one of three original wills of the "Mayflower" passengers, we conclude that the Winslows acquired much wealth and Mary possessed luxuries and comforts undreamed of in her girlhood days. In this precious paper she speaks of "silken gowns and petticoats," of head bands and "silver bowls and cups," of a trunk of lining (linen), silver spoons and "my pretty coate with silver lace," all of which she bequeathed to her several grandchildren.

One of the members of the Carver household was Elizabeth Tilley, another of the orphaned girls of the "Mayflower." She married John Howland, in 1623, and with her husband was studious and rather more learned than some of her companions. She had a family of nine children and lived to the good old age of ninety years. That she helped teach the children of the colony made her much beloved.

A charming companion of these three maidens mentioned, was Constance Hopkins, "possessing great beauty and patience and helpfulness." Constance became the wife of Nicholas Snow, by whom she had twelve children.

True, these women were not asked to sign that glorious "compact," which is regarded as the foundation of this great government, but there is no question but that they agreed to all the conditions therein, and history shows that they consecrated themselves to the building of the united commonwealth, both by their devotion, their courage, their industry, and their great willingness to bear and rear large families under such crude and strange conditions.

The blessed names of these Pilgrim mothers are silhouetted against a background of primeval forest; and, like great stars, shed an unrivaled luster over the generations.

Note: The writer of the above article gratefully acknowledges the help received from the perusal of "The Story of the Pilgrim Fathers," edited by E. Arber, F. S. A., which contains the famous Bradford manuscript and other precious papers; also "The Women of the 'Mayflower,'" by Annie Russell Marble, published by The Pilgrim Press, Boston, which is a most charming little volume.

All the women mentioned in this article came in the "Mayflower," with the exception of Barbara Standish, who came in "The Fortune," in 1623, and whose companions might also be included among the Pilgrim mothers, had space permitted.

Utah Decendants of "Mayflower"

It will be interesting to present to our readers a brief summary of the information received at this office in response to the circular letter sent out by the editor, asking for data concerning descendants of the Pilgrim Fathers. We asked also for additional data concerning the descendants of the Puritans who followed the Pilgrims and who mostly came over in the next thirty years. It was impossible to secure anything but a partial list of these in the short time alloted, yet we are pleased to note that we have hundreds, if not thousands, of descendants from the most famous men and women who came over in the "Mayflower." President Emmeline B. Wells, is herself a descendant, on one of her lines, from Miles Standish, while you will observe that we have hundreds of representatives of the famous Bradford family in a direct line; also of the Winslow, Winthrop, Alden, and Mullins families. Also of Warren, from Peregrine White, who was born on the "Mayflower;" from Thomas Rogers, John Billington, Mary Chilton, and John Alden; from Deliverance Carpenter, who was born on the ship.

It would interest New Englanders, who still cling to their forefathers homes in those far away eastern states, to know that Utah contains literally thousands of descendants of these famous seekers for an asylum of peace in the new world, and who landed December 21, 1620, on the famous Plymouth Rock. It would not be surprising to Utah genealogists if Utah did possess more descendants of the Pilgrims, at least in numbers per capita, than any other state in the Union. What is far more to the point, the Pilgrim and Puritan descendants found in the Church of Jesus Christ of Latter-day Saints have carried on the rock-ribbed tradition of personal integrity and of community service which they inherited from their sturdy God-fearing forefathers. Utah might well be called Little New England.

The information which we give is fragmentary, necessarily, but the original manuscripts sent to this office which contain the direct proofs in lines and dates, will be sent to the Genealogical Society of Utah and there treasured for their real value and worth. We would suggest that any who may read this article, and who did not have time to get full information before the "Magazine" was in print, that such information shall be sent to this office to add to our excellent collection.

We congratulate all who are descended from these famous American pathfinders, and thank those who gathered and forwarded the data to this office.

NAMES OF THE PILGRIM FATHERS.

John Carver	Steve Hopkins	Joses Fletcher
William Bradford	Digery Priest	John Goodman
Edward Winslow	Edward Tilly	Thomas Williams
William Brewster	John Tilly	Gilbert Winslow
Isaac Allerton	Francis Cook	Edmond Margeson
Miles Standish	Thomas Rogers	Peter Brown
John Alden	Thomas Tinker	Richard Bitteridge
John Turner	John Ridgdale	George Soule
Samuel Fuller	Edward Fuller	Richard Gardinar
Christopher Martin	Richard Clark	John Allerton
William Mullins	Francis Eaton	Edward Doten
William White	James Chilton	Thomas English
Richard Warren	John Craxton	Edward Liester
John Howland	John Billington	

NAMES OF WOMEN WHO CAME IN THE "MAYFLOWER."

Dorothy May Bradford	Remember Alliston	Mary Brewster
Susanna Winslow	Desire Winter	Elizabeth Tilley
Katherine Carver	Helen Billington	Susanna White Winslow
Elizabeth Hopkins	Mary Norris Allisten	Mary Chilton
Constance Hopkins	Mary Alliston	Priscilla Mullins
Rose Standish		

UTAH DESCENDANTS.

Robert J. Bradford, Spanish Fork, Utah; ancestors: Governor Wm. Bradford, came in "MAYFLOWER"; (hundreds of descendants); date of emigration, 1620.

Herbert Addison White, 462 East Seventh South, Salt Lake City; Lola B. White, Lura A. White Patrick, Springville, Utah; ancestors: Wm. White and son, Peregrine White; came on "MAYFLOWER"; date of emigration, 1620.

Wm. Bradford, 1455 Edison St., Salt Lake City; ancestors: Major Wm. Bradford; "MAYFLOWER" passenger; date of emigration, 1620.

Mrs. J. C. McCleve, Holbrook, Arizona, Box 222; ancestors: Elizabeth Hopkins, Pilgrim descendant from Steve Hopkins; "MAYFLOWER" descendant.

Mrs. Dorcas Jenkins, Oakley, Cassia County, Idaho; ancestor: Josiah Carpenter, died on voyage.

Mrs. Olea Shipp Hill, Churchill, Idaho; ancestors: "MAYFLOWER" descendant.

Mrs. Ezra Barrus, Hazel, Idaho; ancestors: "MAYFLOWER" descendant.

Mrs. Sarah C. Richmond, 370 West Third South, Payson, Utah; ancestors: Elizabeth Rogers, Thomas Rogers; came in "MAYFLOWER"; date of emigration, 1620.

Mrs. Mildred E. Bradford Odell, Ephraim, Utah; ancestors: Descendant of Paternael Father Bradford; date of emigration, 1620.

Ezra Golden Billings, Manti, Utah; ancestors: Descendant of Paternal Father John Billington; date of emigration, 1620.

Orson Billings, Eureka, Utah; ancestors: Descendant of Paternal Father John Billington, date of emigration, 1620.

Mrs. Nancy Billings Jones Reid, Thistle, Utah: ancestors: Descendant of Paternal mother of John Alden; date of emigration, 1620.

Orvilla Harrison Storrs, American Fork, Alphine stake, Utah; ancestors: William White, "MAYFLOWER" descendant; date of emigration, 1620.

Lois Angeline Smith Bushman, Lehi, Alpine stake, Utah; ancestors: Brewsters, "MAYFLOWER" descendants; date of emigration, 1620.

Marian H. Fleming, 1303 North Twelfth St., Boise, Idaho; ancestors: Roger Sherman, descendant of Pilgrim Fathers.

Abbott R. Heywood, 675 Twenty-fifth St., Ogden; ancestors: John Alden, passenger on "MAYFLOWER"; date of emigration, 1620.

Robert Henry Bradford, Salt Lake City; ancestors: Wm. Bradford, passenger on "MAYFLOWER"; date of emigration, 1620.

Claudia Doty Ketchum, Wyoming; ancestors: Edward Doty (or Doten) as spelled then; "MAYFLOWER"; landing at Plymouth, came in service of Stephen Hopkins; date of emigration, 1620.

Joseph A. West, Salt Lake City; ancestors: Sir Francis West, son of Lord Le Da Ware, settled in Duxbury, Mass.; date of emigration, 1620.

C .R. Long, 735 Major St., Salt Lake City; ancestors: Richard Warren, came in "MAYFLOWER"; date of emigration, 1620.

Winslow Farr, Jr., Salt Lake City; ancestors: Edward Winslow, Sr., "MAYFLOWER" Pilgrim; date of emigration, 1620.

Julia Hatch, Panguitch, Utah; ancestors: Meltia Hatch, Peamelia Snyder; "MAYFLOWER" descendant; date of emigration, 1620.

Mary Dempster Houston, Panguitch, Utah; ancestors; Wm. Bradford; "MAYFLOWER" ship"; date of emigration, 1620.

Mrs. Leah Pardoe Greenwell, 1121 Twenty-third Street, Ogden; ancestors: Edward Winslow, Jr.; "MAYFLOWER"; seven hundred descendants in Utah and surrounding states; date of emigration, 1620. Also from this line:

Mrs. Lettie F. Foulger, 931 Twentieth St., Ogden.

Mrs. Lettie F. Manning, 605 Seventh St., Ogden.

Mrs. Chloe B. F. Simmerill, 1948 Eccles Ave., Ogden.

Mrs. Sarah M. Taylor, No. 4 Peery Apts., Ogden.

Mrs. Edith M. Taylor, 2034 Washington Ave., Ogden.

Orson Winfield Badger, 923 Twelfth St., Ogden.

Mrs. Dorcas McBride, Oakley, Cassia County, Idaho; ancestors: James and Aribeel Chilton, sailed on "MAYFLOWER"; date of emigration, 1620.

Mrs. Alda Neeley Eastep, 133 North Main St., Brigham City, Utah; ancestors: Edward Doty, or Doten, came over in "MAYFLOWER"; date of emigration, 1620.

Olive S. Burbank, Brigham City, Utah; ancestors: Alice Carpenter Bradford, came in "MAYFLOWER"; date of emigration, 1620.

Veara Southworth Fife, Brigham City, Utah; ancestors: Alice Carpenter Bradford, came in "MAYFLOWER"; date of emigration, 1620.

Mrs. Rachel F. Packard, Ogden, North Weber stake, Utah; ancestors: Edward Winslow, Jr., came in "MAYFLOWER."

FROM LATER GENERATIONS.

Hyrum S. Phelps, Mesa, Arizona; ancestors: Wm. Phelps, ship "MARY JOHN"; date of emigration, 1620.

Frederick E. Eldredge, Panguitch, Utah; ancestors: William Basset; date of emigration, 1621.

Stephen A. Browning, Idaho Falls, Idaho; ancestors: Wm. Browning, Capt. John Abigail, Jamestown, Va.; date of emigration, 1622.

Lydia Downer, Salt Lake City; ancestors: Frank Newell; date of emigration, 1623.

James Henrie, Nevada; ancestors: William Bradford; date of emigration, 1624.

Clara Clark; Plymouth, Mass.; date of emigration, 1624.

Mrs. Amanda M. T. Merler; 385 North Second East, Logan, Utah; ancestors, Wm. Shurtleff, Plymouth, Mass.; date of emigration, 1624.

Mrs. Harriet B. E. Teeples, Garden City, Rich County, Utah; ancestors: Henry Howland; date of emigration, 1625.

Mrs. Florence Richards McAlister, Logan, Utah; ancestors: John Richards, lived at Plymouth before 1650; Mrs. Mary R. Richards came in "MAYFLOWER"; Lieut. Joseph Kellog, H adley, Mass.; date of emigration, 1627.

Mrs. Roxana F. Pidcock, 2122 Washington, Ogden; ancestors: George Farr, Salem, Mass.; date of emigration, 1629.

Rosabell Pitkin Crookstones, Logan, Utah; ancestors: Hill; date of emigration, 1630.

Mrs. Emmeline B. Wells, Salt Lake City; ancestor: Elisha Woodward; came in 1630.

Rosetta Jane Child Shaw, Ogden stake; ancestors: Benjamin Child; date of emigration, 1630.

Edith Shaw Morris, 423 Sixteenth St., Ogden; ancestors: Benjamin Child; date of emigration, 1630.

Serepta E. Judkins Cowles, 2257 Ogden Ave., Ogden; ancestors: Joe Judkins, Massachusetts Bay; date of emigration, 1630.

Preston T. Morehead, Preston, Idaho; ancestors: Charles Morehead; date of emigration, 1630.

S. C. Richardson, Utah; ancestors: Ezekiel Richardson; came to America in fleet with Winthrop; date of emigration, 1630.

Melissa Riggs, 285 South Fifth West, Provo, Utah; ancestors: Edward Riggs, Puritan, who came in 1633.

David W. S. Elmer, 768 Twenty-ninth St., Ogden, Utah; ancestors: Captain Mason, came in and was master of ship "LION"; settled first in Newton; then to Hartford, Conn.; date of emigration, 1632.

Rhoda H. Gardner, Lehi, Alpine stake; ancestors: Jared Spencer; date of emigration, 1632.

Laura Morris Rappleye, Big Horn stake, Cowley, Wyoming; ancestors: Jovis DeRappleye, Fort Orange, N. Y.; came in ship "UNITY"; date of emigration, 1632.

Apostle Franklin Dewey Richards, Salt Lake City; ancestors: Richard Richards; lived in Lynn, Mass.; supposed to have come to America in the "LONDON MARCHANT"; date of emigration, 1633.

Mrs. Hannah Loveland, 345 North Second South, Logan, Utah; ancestors: Mrs. Loveland; date of emigration, 1633.

Alice M. Twitchell Moore, Moores Lane, Ogden, Utah; ancestors: Joseph Twitchell, Dorchester, Mass.; before.....; date of emigration, 1634.

Mrs. Amanda M. T. Merler, 385 North Second East, Logan, Utah; ancestors: Wm. Shurtleff, Plymouth, Mass.; date of emigration, 1634.

James Ellsworth Whitman, Manti, Utah; ancestors landed in America; date of emigration, 1634.

Ammasa E. Merriam, Manti, Utah; ancestors: descended from three brothers who landed in America; date of emigration, 1635.

Mrs. Rachel Ellis, 438 North Frist East, Logan, Utah, Cache County;

ancestors: Wm. Tuttle, came on ship "PLANTER"; date of emigration, 1635.

Frances Adelbert Webb, 169 Kelsey Ave., Salt Lake City; "MAYFLOWER" descendant of Zerviah Gleason; date of emigration, 1635.

Hyrum Adams, Layton, Davis County, Utah; ancestors: Robert Adams; settled in Newsburrough, Massachusetts, 1640; date of emigration, 1635.

Mary J. N. Fuller, 184 Garland, Utah; ancestors: John North; came on ship "SUSAN" and "ELLEN"; lived in Farmington, Connecticut; date of emigration, 1635.

Moroni Snow, Era Office, Salt Lake City; ancestors: Richard Snow; date of emigration, 1635.

Miles F. Weaver, Bemington, Idaho; ancestors: Clement Weaver came to America; date of emigration, 1635.

Mrs. Tirzah F. Gay, 2122 Adams Ave., Ogden stake; ancestors: Edmund Freeman, Plymouth, Massauchusetts; date of emigration, 1635.

Leroy Eubene Cowles, 518 Douglas Ave., Salt Lake City; ancestors: Abbot; date of emigration, 1635.

Hyrum Belnap, 2149 Madison Ave., Ogden; ancestors: Abraham Belknap, Salem, Massachusetts, before 1635; date of emigration, 1635.

Mrs. Jane A. Putnam, 469 Thirteenth St., Ogden stake; ancestors: Wm. Tuttler, New Haven, Connecticut; date of emigration, 1635.

Mrs. Clara M. Batholomew, Woods Cross, South Davis stake, Utah; ancestors: Wm. Tuttler, New Haven, Connecticut; date of emigration, 1635.

Lewis Pease Stone, Twelfth St., Ogden, Ogden stake; ancestors: Wm. Dudley, Boston; date of emigration, 1637.

Mrs. Emily A. Tuttle, Woods Cross, South Davis stake; ancestors: Theophilus Eaton, New Haven, Connecticut; date of emigration, 1637.

Edith A. Smith, 945 Princeton Ave., Salt Lake City; ancestors: Robert Smith, Samuel Smith; date of emigration, 1638-1666.

Mrs. Louisa B. Benson, 175 North First West, Logan, Utah; ancestors: John Benson, Mary Benson; came in ship "CONFIDENCE"; date of emigration, 1638.

May S. Larkin, Snowville, Utah; ancestors: Robert Muller, Salem, Massachusetts; came in ship "BEVIS"; date of emigration, 1638.

Alma Andrews, Second ward, Spanish Fork, Utah; ancestors: Joseph Loomis, settled in Boston; date of emigration, 1638.

Esmeralda A. McKeel, Second ward, Spanish Fork, Utah; ancestors: Joseph Loomis, settled in Boston; date of emigration, 1638.

Mrs. Margaret Smith Watson, Logan, Utah; ancestors: Wm. Carpenter, came on ship "BEVIS"; date of emigration, 1638.

Enoch Farr, 511 Seventeenth St., Ogden; ancestors: Geo. Farr, Salem, Massachusetts; date of emigration, 1629.

Mrs. Josephine Farr Olson and Joseph Farr, 561 Canyon Road, Ogden ancestors: Geo. Farr, Salem, Massachusetts; date of emigration, 1629.

Mrs. Jennie F. Budge, 437 Thirteenth St., Ogden; ancestors: Edmund Freeman, Salem, Massachusetts; date of emigration, 1635.

Miles L. Jones, Twelfth St., Ogden; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Tobitha Jane Earl Behunin, Torrey, Wayne County; ancestors: Sir Francis Earl, landed on Plymouth Rock; date of emigration, 1639.

Ammon Bartholomew, Slaterville, North Weber stake; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Asael Farr, 1125 Farr Ave., Ogden, Utah; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Vincy R. Barker, 1144 Washington Ave., Ogden stake; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Merlin J. Stone, Grant Ave., Ogden, Weber stake; ancestors: Wm. Stone, Guilford, Connecticut; date of emigration, 1639.

Mrs. Olive A. Parry, Parry Ave., Ogden; ancestors: Thomas Robinson, Hartford, Connecticut; date of emigration, 1640.

Adelia Belinda Cox Sidwell, Manti, Utah; ancestors: Cox and Mills families; date of emigration, 1640.

German E. Ellsworth, Salt Lake City, Utah; ancestors: Josiah Ellsworth, settled in Windsor, Connecticut. (About 300 descendants in the Church today from this line); date of emigration, 1642.

Jonathan S. Hale, Blackfoot, Idaho; ancestors: Robert Hale; date of emigration, 1643. Hundreds of descendents.

Mrs. Sylvia S. Alvord, 450 Thirtieth St., Ogden; ancestors: Robert Pease, Salem, Massachusetts; date of emigration, 1644.

Richard Gardner, Holbrook, Arizona; ancestors: Descendant of Puritan Fathers; date of emigration, before 1650.

Bernard S. Stone, Washington Ave., Ogden; ancestors: John Kirby, Hartford, Connecticut; date of emigration, 1650.

Mrs. J. P. Smith, West Second South, Logan, Utah; ancestors: Loueis Jansen Opdyck; came to New Netherlands before 1653.

Leonard C. Sargent, Matilda Walker Sargent, Panguitch, Utah; ancestors: Henry Leland; date of emigration, 1652.

Harry H. Russell, Salt Lake City; ancestors: John Abbott; date of emigration, 1648.

Ray Webb Stone, Canyon Road, Ogden, Ogden stake; ancestors: Peter Tallman, Newport and Portsmouth, Rhode Island; date of emigration, 1655.

Mrs. Emily Springer Coleman, Midway, Wasatch County, Utah; ancestors: Descendant of Old Charles Christopher; ancestors date back to 742 A. D.; date of emigration, 1658.

S. A. Lewell, 61 East First North, Logan, Utah; ancestors: Peter Shumway, French Hugenot; settled in Boston; date of emigration, 1660 to 1675.

Eunice Brown Munk, Manti, Utah; ancestors: Polly family; deeds were made five years after landing of Pilgrims; date of emigration, 1630.

Susan Brown Cox, Manti, Utah; ancestors: Polly family; deeds were made five years after landing of Pilgrims; date of emigration, 1630.

Mrs. Pearl Decker, 556 South Eleventh East, Salt Lake City; ancestors: Edward Winslow, second governor of Plymouth; eleventh generation.

Annie M. Tracy Butler, Ogden, West Twelfth St.; ancestors: Lieut. Thomas Tracy, Salem, Massachusetts; date of emigration, 1636.

Eugene B. Judkins, North Ogden, Ogden stake; ancestors: John Hoyt. Salisbury, Massachusetts; date of emigration, 1635.

Silas Daniel Rawson, 1727 Gibson Ave., Ogden, Ogden stake; ancestors: Edward Rawson, New England, New Bury, Massachusetts Bay; date of emigration, 1636 or 1637.

Eliza Jane Rawson Jackson, 2355 Madison, Ogden; ancestors: Edward Rawson, New England, New Bury, Massachusetts Bay; date of emigration, 1636 or 1637.

Charles Austin Shaw, 1011 Orchard Ave., Ogden; ancestors: William Chase, Plymouth, Massachusetts; date of emigration, 1639.

Emily P. Abbott Maddock, 549 Cross St., Ogden; ancestors: George Abbott, Andover, Massachusetts; date of emigration, 1640.

Rosella Ferrin Larkin, Twenty-third St., Ogden, Utah; ancestors: Richard Bronson, Hartford, Connecticut; date of emigration, 1640.

Joseph Bidwell, Pleasant View, Utah; ancestors: John Bidwell, Hartford, Connecticut; date of emigration, 1634-6.

Andrew Bidwell, West Weber, Utah; ancestors: John Bidwell, Hartford, Connecticut; date of emigration, 1634-6.

Parley Pierson, Logan, Utah; ancestors: Abraham and Thomas Pierson; came to America in 1639.

PILGRIM TERCENTENARY.

The Pilgrim fathers find many to celebrate them in this Tercentenary year. This poem from Abbie Farwell Brown's "Heart of New England" pays tribute to

The Pilgrim Mothers.

Now thank God for the women
  Who dared the perilous sea
With our adventurous ancestors,
  To bear them company!

They sailed, they knew not whither,
  They came, nor questioned why,
But that the men-folk whom they loved
  Without their care would die.

Babes newly born they carried,
  And bairns with wavering feet;
But never a cow was there for milk,
  And never a stove for heat.

Through icy waves they landed,
  They washed in frozen streams;
They shivered through the nights of dread
  With horror in their dreams.

They had no voice in meeting,
  No vote in pact or law;
But of their flesh and blood is built
  Our strength for peace and war.

General Conference of Relief Society

Amy Brown Lyman, General Secretary.

On Wednesday and Thursday, October 6 and 7, the semi-annual conference of the Relief Society was held in Salt Lake City. The sessions on Wednesday, at 10 a. m. and 2 p. m., were held in the Assembly room of the Bishop's building, and were devoted to stake officers meetings; while on Thursday, at the same hours, general sessions were held in the Salt Lake Assembly hall.

On Wednesday noon, a cafeteria luncheon was served to the delegates in attendance, and on Thursday evening a reception was held for stake officers at the Relief Society headquarters in the Bishop's building. In the receiving line at the reception were the general board members, who greeted the guests warmly and cordially. The board was assisted by the following Relief Society stake presidents: Mrs. Leonora T. Harrington, Granite stake; Mrs. Mary A. Cutler, Pioneer stake; Mrs. Elsie B. Alder, Ensign stake; Mrs. Nettie D. Bradford, Salt Lake stake; Mrs. Lottie P. Baxter, Liberty stake; Mrs. Amanda Bagley, Cottonwood stake, and Mrs. Hilda H. Larsen, Jordan stake. The Farley Trio furnished music during the receiving hours. Later, a musicale was given under the supervision of Miss Romania Hyde, with the following program: Soprano solo, Mrs. Lizzie Thomas Edward; violin solo, Miss Hyde, and cello solo by Lois Cannon, accompanied by Miss Wright.

The music for the various sessions was in charge of the Relief Society chorister, Mrs. Lizzie Thomas Edward, who was assisted by Miss Edna Coray, organist. Special features were: a violin solo by Professor Willard Weihe, accompanied by Professor John J. McClelland; trio from "The Vision," by Mesdames Agnes Olsen Thomas, Sarah Wood, and Jennie Pedersen; selection, "Life's Mirror," composed by Miss Edna Coray, and sung by a chorus of selected voices. The Relief Society choir gave special numbers in beautiful voice, which were well received. The organ music by Miss Coray at the opening and closing of the meetings, was especially artistic and much appreciated.

The attendance was as follows: General board members, 21; stake presidents, 54; counselors, 63; secretaries, 24; treasurers, 14; choristers, 12; organists, 4; class supervisors, 10; stake board members, 185; visitors, 23; total, 410. This report

includes four mission presidents, representative of four missions, as follows: California mission, President Louisa W. Jones, Central States mission, President Charlotte T. Bennion; Northern States mission, President Emily W. Smith; Western States mission, President Florence Knight. Attendance at general sessions in the Salt Lake Assembly hall was 1,590 at the morning session, and 2,300 at the afternoon session.

The ushers for the conference, furnished by Granite stake, were on time promptly and gave quiet and efficient service.

GENERAL OFFICERS' MEETING.

Morning Session.

In her opening address, President Emmeline B. Wells greeted very heartily and cordially the officers in attendance. She expressed the appreciation that her life had been preserved up to the present time. She called attention to the fact that this is the most wonderful of all ages, and therefore there is great opportunity for service. She exhorted the Relief Society women to labor diligently in the Lord's vineyard, and live such lives that they may be prepared to meet their Maker.

The secretary, Mrs. Amy B. Lyman, reported that the new Relief Society record books will be ready for distribution in December, and will be delivered to the stakes in time for use on January 1. There will be a record book for the stake work, as well as one for ward work. It has been decided to do away with the secretaries and treasurers book and to have the work recorded in the record book. The secretary will be the bookkeeper of the organization, and will therefore have charge of the record book. She will be assisted by the treasurer, who will also be custodian of all Relief Society funds. Detailed instructions with regard to record keeping will be found in the front cover of record books. Both stake and ward record books will be mailed directly to the stake presidents, with the request that the ward books be distributed at once to the wards.

Mrs. Lyman stated that report forms would be mailed out to the stakes the last of November, and requested that stake secretaries see that these are in the hands of ward secretaries by the middle of December, so that reports may be compiled and forwarded back to the stakes promptly.

The following organizations and reorganizations were reported, all of which have taken place since the April conference:

Organizations: On June 8, 1920, Cache stake was divided. A portion of it retains the name of Cache stake, and the other portion is known as Logan stake. Mrs. Ellen Barber was appointed president of the Logan stake, and Mrs. Kinnie B. Caine president of the Cache stake. Mrs. Lucy S. Cardon, who has given long and faithful service as president of the Cache stake, was honorably released.

On June 28, Duchesne stake was divided into the Duchesne and Roosevelt stakes. Mrs. Clara Hansen, who had been president of the Duchesne stake, was named as president of the Roosevelt stake, and Mrs. Evelyn Moffitt was appointed president of the Duchesne stake.

The Oneida stake was divided on June 8. Mrs. Nellie P. Head, former president of Oneida stake, was retained as president of that portion of the stake to retain the same name. Mrs. Verona G. Nash was appointed president of that portion of the stake to be known as the Franklin stake.

The Panguitch stake was divided on August 29 into the Panguitch and Garfield stakes. Mrs. Sarah E. Cameron was retained as president of the Panguitch stake and Mrs. Sarah L. Larson was appointed president of the Garfield stake.

Reorganizations: Alberta stake was reorganized August 8. Mrs. Lydia J. Brown was honorably released, and Mrs. Annie D. Snow appointed president.

On August 22, Pocatello stake was reorganized. Mrs. Emily Gladwin was released as president, and Mrs. Martha E. Pugmire appointed as the new president.

Mrs. Sophia G. Luke was honorably released as president of Wasatch stake on July 28, and Mrs. Mima Broadbent sustained as the new president.

On September 5, Mrs. Artimissia Seegmiller was released as president of Kanab stake, and Mrs. Susie L. Robinson appointed as president.

Mrs. Lucina S. Smith has resigned as president of Burley stake, and Mrs. Lena N. Taylor has been appointed to succeed Mrs. Smith as president.

Mrs. Emily C. Brooks has been honorably released as president of St. George stake, and Mrs Josephine Miles sustained as the president.

The president of Parowan stake, Mrs. Julia Lyman, has been released and Mary M. Marsden has been appointed to succeed her as president.

Mrs. Susa Young Gates, editor of the "Relief Society Magazine," reported for the editorial department. She expressed her gratitude for the appreciation with which the "Magazine" is received.

Mrs. Hyde, business manager of the "Magazine," expressed appreciation for the work of stake and ward agents, and gave detailed instructions with regard to the business connected with their labors. She asked each stake representative to call at the office for blanks and receipt books, to be used for next year's subscriptions. Due to the raise in price of all materials and labor, Mrs. Hyde stated that it may be necessary to raise the price of the "Magazine" for 1921. In fact, she felt that this would almost be necessary. Definite word with regard to this would be sent out later.

Reports concerning the work of the Relief Society, with problems and suggestions, were made as follows:

California mission, President Louisa W. Jones.
Central States mission, President Charlotte T. Bennion.
Western States mission, President Florence Knight.
Northern States mission, President Emily W. Smith.
Blackfoot stake, President Signe A. Davis.
North Davis stake, President Emily Brough.

Mrs. Jones reported twenty-seven organizations in the California mission, with two more to be organized immediately. The Relief Society has proved a great help to the leaders, who frequently call upon the organization for assistance. The women are interested in their work and are very energetic in the performance of their labors. In each branch there is a representative for genealogical work, whose duty it is to visit homes in the interest of genealogy and family records. The lesson work is being taken up just as it is in Utah with a fair degree of success.

In the Central States there are sixteen organizations which are very scattered. In visiting these branches one must travel over 1,300 miles. The women in the Central States appreciate very much the help and inspiration which comes to them through the "Magazine." They are following, as nearly as possible, the lesson work, and are attending to their charity work. Mrs. S. O. Bennion suggests that the mothers of daughters who are to be sent on missions should help in every way to prepare these girls to give the best service possible in the missionary field.

Relief Society work is growing in the western states. Mrs. John Knight stated that the organizations are made up largely of young married people who are vigorous and interested in all phases of the work.

Mrs. Winslow Farr Smith reported that an effort is being made in the Northern States to follow up Relief Society work exactly as it is done at home, and outlined in the "Magazine." Mrs. Smith expressed great appreciation for the work of

the Relief Society, and regretted that the young women in the Church are not better informed with regard to it. She suggested that the members make it a point to acquaint the young women of the Church with the fine work and high ideals for service which the Relief Society has maintained throughout.

Mrs. Davis reported the Blackfoot stake as active and prosperous. The main problem is small attendance. This she attributed to the scattered condition of the members. The work of the teachers has been improved since definite subjects have been outined and assigned to them for discussion in the homes. One of the subjects recently discussed was "Temple Records." This stake has raised and donated to the stake tabernacle $1,251 since the first of the year, and during this period this has not seemed to interfere in any way with the charity work to be done. Each board member visits one ward each month, and once a month board meetings are held.

Miss Brough reported loyal workers in the North Davis stake. Board meetings are held twice a month with a union meeting once a month. The work of the stake temple committee during the last year was beneficial, indeed. The greatest help and inspiration in the Relief Society is the "Magazine," with the splendid lessons which seem to be so well fitted for Relief Society workers.

Mrs. Susa Young Gates spoke on the "Word of Wisdom." She stated that in the old days the people were inclined to keep the word of wisdom, both from desire to profit by its blessings, and to be obedient to the counsels of the authorities of the Church; but today many people, particularly the young people, must be appealed to from a scientific viewpoint. Scientists and business men throughout the country are pointing out the evils of the tobacco habit, so that there is no dearth of good information and literature which treat this subject very scientifically. Mrs. Gates regretted the fact that many parents are careless with respect to the keeping of the word of wisdom themselves, and felt that a mother who desires her boy to refrain from smoking should set him a good example by refraining from the use of tea or coffee. Parents should be a pattern to the boys and girls. One who breaks the word of wisdom is not fitted to ask others to observe this teaching. The speaker called attention to the fact that President Grant, in a recent joint meeting of the general boards, stated that if officers in the Church cannot keep the Word of Wisdom, they should resign from their positions.

Mrs. Gates read from section 88, of the Doctrine and Covenants, the following verses: 83-105, and from 117-127; also section 79. The speaker closed by praying earnestly that her hearers would live exemplary and righteous lives themselves, and make every effort to help others to do the same.

Afternoon Session.

Professor Arthur L. Beeley, secretary of the social advissory committee of the Church, spoke on the subject of leadership. He pointed out the responsibility of Church officers as leaders in Israel, and asked them to make an effort to understand conditions as they actually are, and determine to improve them wherever possible. By a series of charts, Professor Beeley showed, among other things, the decline in temple marriages, also decline in Priesthood interests and activities, and decrease in attendance in the auxiliary organizations.

Professor Beeley deplored the fact that many young people are becoming careless with regard to Church work. As a remedy for this, he suggested that the leadership throughout our organizations be improved and made as efficient as possible.

The world's greatest leaders have been men and women who have usually worked harder than others, studied more diligently, and have striven harder to overcome personal handicaps and failings. The highest type of leadership is religious leadership, and in our Church, practically everybody has a chance, through some organization or other, to develop qualities of leadership and to be of actual service to others.

With the advantages of the gospel and with our great opportunity for development, there is no reason why our auxiliary workers may not develop a leadership that will hold our groups together, and through and with them, carry on the work which our Father intended us to do.

Stake reports were as follows:

Boise stake, President Bessie G. Hale.

Blaine stake, President Laura J. Adamson.

Summit stake, President Florence Crittenden.

The Boise stake, which is a little more than one year old, covers a broad area, including five counties. The nearest ward to the headquarters in Boise is twenty miles, and the farthest is ninety. There are eight branches in the stake, and although the board consists of only ten members, each association is visited regularly once a month. During the past year 7,357 miles have been covered in these visits, at an expense of $222.94. Due to the great distance, no union

meetings are held. In their place conventions are held twice a year. Although the L. D. S. women are very much in the minority in the various communities in this stake, their influence has already been felt along the lines of social betterment, civil improvement, and charity work. The members have assisted in closing and cleaning up hotels and restaurants with quarantine laws, public health, and sanitation. The president has already been asked to assist the Associted Charities, of Boise, in making a survey of the health conditions of a given school district. In the interest of the Word of Wisdom, Relief Society women pledged themselves each to persuade one person to give up the tobacco habit. As a result of this effort, nineteen men and boys have been reformed. Three temple campaigns have been made with the result that 573 names have been sent to the temple, and during the present conference, between ninety and one hundred people are expected to give service in the temple. An effort is being made to have one hundred per cent "Magazine" subscription in their associations. This point has already been reached in three of the societies

Mrs. Adamson gave an idea of their scattered condition by stating that the nearest ward to the Relief Society headquarters is sixty miles and the farthest ninety. Since May the stake board has traveled 9,926 miles, averaging three visits to each ward. There are eleven members on the board, and at the last convention held, nine were present. District conventions are held in the three divisions in the place of union meetings. During the last year, ten out of the eleven board members have given birth to babies. Board meetings are held weekly where the lessons are discussed and board members prepared to give any of the required lessons wherever they are visiting. In each ward there are the following committees: Genealogical, temple and burial, enlistment, health, charity work.

The genealogical department is co-operating with the Priesthood in the interest of genealogy and temple work. In each ward a member of the Relief Society and a member of the Priesthood work hand in hand in the interest of this work. Up to date, 625 family records have been placed in L. D. S. homes. In the temple excursion that was made recently, among the 350 who participated, were many young married people who had not as yet entered this sacred edifice. In co-operation with the state educational agencies, a great deal of social work has been done in connection with the charity department. After a survey in the Carey ward, a baby clinic was recently held, and forty-one children were operated on

for defects of nose and throat. This, Mrs. Adamson considered, is one of the best pieces of preventive work that has been done in her stake. The sewing meeting is very successful. In one ward it is estimated that under the direction of a milliner, $83 was saved on summer hats.

Mrs. Crittenden reported sixteen organizations in the Summit stake, all of which are following in every detail, the work as planned by the general board. The "Magazine" is greatly appreciated by the women of this stake, as well as by their husbands and sons. The work meetings are the best attended of any of the meetings. Here quilts and all sorts of clothing have been made, including millinery. In the way of raising funds, short dramas, concerts, and contests have been given. These have proved very profitable from an artistic standpoint, as well as a financial one. Mrs. Crittenden reported a very successful stake institute, which was held in the interest of social work and teacher training. All of the agencies in the community co-operated to make this convention a success. Buildings and public halls were given freely and the county superintendent and medical men and community workers generally supported the institute in every way possible. The president of the stake was in attendance daily and many bishops and counselors.

Following the institute, a three-day clinic was held under the supervision of the Relief Society. Through co-operation with the state board of health and the Red Cross nurse, thirty cases were taken care of, some of which were charity cases.

Counsellor Clarissa S. Williams conducted a discussion of Relief Society problems. She complimented the stakes and missions on the splendid reports given, and felt that the success they had attained was due largely to the efficient leadership in these various localities.

Mrs. Williams reported the progress made by the Relief Society Nurse School. She said that for several years it had been the dream of the Relief Society to have our school incorporated in the L. D. S. hospital, which was done last August, when the hospital, for the first time, admitted the Relief Society nurses for a one-year course in real, practical, nursing. As there had been some difficulty in the past in getting students interested in the nurse course as it has been given, the general board was a little in doubt as to how the new course would be received and supported. For several years the class has numbered twenty or less than twenty. After the Church authorities had decided that the students could be entered at the hospital, the general board wondered if it would be possible to get the required number of students,

and even after the circulars were sent out, there was some doubt. The response, however, was more than anybody had dreamed of. Instead of receiving in the neighborhood of twenty applicants, one hundred and ten requests for admission were registered at the office. The board was almost overwhelmed with this response, and the great task now was to select from the one hundred and ten, seventeen girls, the number the hospital finally decided was the limit it could accommodate. The committee made an effort to select students from the wards off the railroads, or where there were few or no nurses and doctors. There were, of course, many disappointments, but the committee could only use the best judgment they had in the matter. This response proved to the general board that Relief Society women were quick to recognize and make the most of real opportunity when presented to them.

The speaker mentioned the attendance at stake conference or conventions. She stated that since an official convention or conference is held but once a year in each stake, it is the duty of every stake and ward officer to be in attendance. In one stake this year out of fourteen wards, only fourteen officers were present, averaging one officer from each ward. It is felt that by careful planning beforehand that stake and ward officers could arrange their affairs so that they might be able once a year, to attend every meeting of the conference or the convention.

Attention was called to the fact that stake presidents and stake officers should be in such close touch with Relief Society problems that they are able, if necessary, to answer all questions that come up in the wards. In fact, it is the duty of stake presidents to be authority on Relief Society problems. From the number of letters received and inquiries which have been made at the general office during the last year, it is evident that in many instances the wards are not receiving sufficient help from the stake officers.

When stake and ward presidents leave their posts of duty for any length of time, they should either resign their positions or make definite arrangements to have the work carried on during their absence. In many instances, important letters have been left unopened for weeks because a stake president is away from home, and has authorized no one to open the mail or to take care of the stake business. The work of the Relief Society is more important than the personal affairs of any one woman and should receive all the attention that is necessary for its growth and development.

In referring to the teachers' work, Mrs. Williams stated that there are a few instances where head teachers are still

being used. Many years ago it was definitely decided to discontinue the head teacher. This was being recommended as far back as the days of Eliza R. Snow, and has been made a positive ruling during the administration of President Emmeline Wells. It is felt that the Relief Society president herself should be in the closest possible touch with the family work, and while she needs assistance in carrying forward this work, it is not deemed advisable that there should be a head teacher to preside over the teacher's work.

Mrs. Williams urged the drafting of young women for Relief Society work. In view of the fact that our young women have had good educational opportunities, they may be especially helpful in the technical work of the Relief Society, such as the work of the secretary, treasurer, class teachers, and special family visiting, under the supervision of the president. There is work for women of all ages in the organization, and as it is an understood fact that we could not get along without the help of the older sisters, so we should feel that we need the help and inspiration of the young women of the community.

The teacher-training work was mentioned. It was explained that the plan for teacher-training work includes all of the auxiliary organizations. It is expected that this work will be organized in each ward under the bishopric. The first session will be a combined meeting of teachers and officers from all of the auxiliary organizations, when a lesson in pedagogy, or how to teach, will be discussed. At the second meeting, after the opening exercises, the class will be divided into axuiliary groups for special work. In the Relief Society, this second meeting will be in the nature of a ward officers' meeting. The third meeting in the month will be like the first, a conjoint meeting of the auxiliaries, when a second lesson on how to teach will be given. The fourth meeting will be like the second, a division into auxiliary groups. This meeting will be in the nature of a preparation meeting. In the Relief Society, it has been decided that this fourth meeting may be held as a separate ward preparation meeting, as will be done in the other auxiliaries, or it may be taken into the regular union meeting. Detailed instructions in pamphlet form with regard to this work will be mailed out to all ward workers published by the correlation committee of the Church.

Mrs. Williams read the following question handed in during the meeting: "When a stake officer is visiting some other ward organization than her own, should she be marked present in her own ward?" In answer Mrs. Williams stated that where a stake officer is out visiting and is absent from

her own ward, she should not, under any circumstances, be marked present on her ward roll. She may be marked excused, but unless she is actually present, she should not be marked so.

Counsellor Julina L. Smith was delighted with the reports that had been made, and felt that the blessings of the Lord were upon Relief Society workers. She encouraged the women to go forward and give the best service at their hands in the Relief Society cause.

Mrs. Sarah Jenne Cannon spoke of the great growth of the Relief Society from a membership of eighteen to 45,296. She felt that the eighteen original members would be more than over-joyed if they could see the work of today in all these various branches. She stated that the first and foremost work in the Relief Society is the charity work, and this should be constantly before us. Other things have been introduced which are helpful and important, but the society was organized especially for charity work, and this should never be lost sight of.

Mrs. Carrie S. Thomas expressed appreciation that she is identified with the great Relief Society work. The work is marvelous and is growing daily. Mrs. Thomas called attention to the fact that we must not forget the first work of the Relief Society, which is the charity work. This was the foundation upon which the society was organized, and it should receive first attention. She prayed that the blessings of the Lord would be with the organization constantly.

Mrs. Rebecca N. Nibley felt that this is the most successful and interesting conference yet held. She expressed thanks and appreciation to her heavenly Father for the work of the great organization, and commended her hearers for the part they are playing in the Relief Society cause.

Mrs. Annie Wells Cannot spoke of leadership. She stated that the true leader is one who is able to get others to work, in a given cause. She was fourteen years old when she first joined the Relief Society, and her interest in the work has grown with the years. For many reasons, the Relief Society is the greatest of women's organizations, and we should all strive constantly to keep up the standards which have been maintained throughout the seventy-eight years of its existence.

Mrs. Elizabeth C. Crismon suggested that Relief Society women eliminate all of those things which are detrimental to the highest standard of character. Unjust criticism and fault-finding are things which should be overcome. She recommended to her hearers that they be charitable in word and deed and while they should not condone sin, they should

be tolerant of the shortcomings of others. Before criticizing others, we should survey our own lives and see if we have not failings too.

President Emmeline B. Wells closed the session with her testimony and with an exhortation for Relief Society women to be faithful and true to the ideals of the founders of the organization and of the Church. She pronounced blessings upon the heads of all those present

PUBLIC SESSION.

Thursday morning the Assembly hall was crowded with the largest assembly held at conference time in the history of the Relief Society.

President Emmeline B. Wells opened the meeting, expressing her pleasure with the privilege of meeting with her sisters in general conference. She felt that love grew in her heart with the passing years, and although she had not expected to live to be very old, her life had been preserved and she wanted to use her time to build up righteousness. She referred to her baptism in early girlhood, and mentioned the cripple girl who had laid aside her crutches forever at the water's edge. She referred in loving terms to the boyhood and later service of President Joseph F. Smith, and now to the labors and ministry of President Heber J. Grant.

Mrs. Emily S. Richards delivered a stirring address on the principle of loyalty. She declared that loyalty was a principle and not a sentiment. She emphasized the fact that loyalty kills criticism and builds up society and social health in every walk of life. She urged the sisters to cultivate loyalty to each other, to the leaders of the Church, to the Relief Society work, and to the officers and leaders of our government.

Mrs. Elizabeth Wilcox gave an interesting and comprehensive talk on Americanization. She referred to the pride felt by the descendants of the Utah pioneers in their American birth and parentage, but added that many splendid contributions to national life had been given by the immigration which has poured onto American shores, some of it reaching to Utah's valleys. She referred in complimentary terms to our gifted musicians, Willard Weihe, John J. McClelland, and Anthony C. Lund, who were all products of European parentage. The speaker emphasized the factors which go to make American citizens: our free schools, free libraries and social organizations. The first generation of Americans are being looked after today all over the United States as never before, and efforts are being made to perfect this scheme

of Americanization for all who come to our beloved country.

Sister Elizabeth C. McCune spoke of home industry, and referred to the teachings of Brigham Young on the industrial life of the people. She related instances of her own girlhood, of the weaving and spinning activities of the pioneer women, and made humorous mention of the hat trimmings collected from the tail feathers of the largest rooster in Nephi. She advocated the continuance of the industrial policy of the pioneers wherever practicable.

Mrs. Amy B. Lyman delivered a scholarly and exhaustive talk on social service. She noted the fact in her introductory remarks that social service has always marked the Relief Society work since its beginning. She said that there were two types of workers; one was the social reformer who dealt with group life, and the other was the individual who performed restricted labor with other individuals, and which laborer is now called a "case worker." Likewise, there were two phases of social service; one was the corrective phase and the other the preventive. Naturally, the last was far more important than the first. Like physicians in the modern treatment of disease, who spend more time in preventing illness than in curing disease, so are social workers applying more thought and care to the preventive measures than to the corrective ones in the treatment of social disorders. The speaker referred to the summer convention held in Provo, and emphasized the necessity for supervising the playtime and leisure hours of our young people especially. Ward houses have always been community centers, but this phase of our group life is to be enlarged upon in the future, if the plans of the social advisory committee are carried out. She referred to the young ladies Home at the Bee Hive, which is for taking care of homeless girl workers in the city, and rejoiced in the establishment of a future Day Nursery by the primary association. In the improvement of our Relief Society social work, the speaker referred to the necessity of securing definite help in all our endeavors, and pointed out that we should strive to give our relief, not in the spirit of giving alms, but with the intention of building up family life. She urged the right of every human being to live a normal life, and to discover the causes for distress and trouble before administering relief. In closing, this speaker remarked:

"I think that our sympathy for those in distress is intensified when we realize that only one-fourth of the causes of poverty are due to misconduct, and three-fourths are due to misfortune, over which people have no control. None of us are immune from coming to a condition of want. The great-

est single cause of poverty is sickness. The next is lack of employment, and the wrong kind of employment; the next cause is old age.

"Let us be willing to give service to humanity and let us be willing to study, and prepare ourselves that our service may be intelligent and effective."

The Thursday afternoon session, after the regular opening exercises, was devoted to addresses by our general board members. Counsellor Clarissa Smith Williams was the first speaker. She referred in her own gifted, sympathetic manner to the fact the gospel includes possibilities for the use of every gift and the exercise of all our best faculties. She alluded to the presence of our honored president, Emmeline B. Wells, and then spoke upon the saving quality of obedience to law. The love of the gospel will bring love for our leaders and reverence for them and for each other. Loyalty to our government will follow as a natural corallary. The unity of the people will promote the advance of every right principle in human life. The speaker deplored family criticism, as it engendered in the minds of the young irreverence and degeneration of social character. She referred to the sacredness of our houses of worship, and urged the Relief Society women to be exemplars of conduct in all our sacred gatherings. Whispering and visiting should not be indulged in, especially by those who sit upon the stand in meetings. She spoke in touching words of the solemnity of conduct and feeling which should characterize our deportment in the house of the Lord. She referred to her own entrance into the Logan temple, and the sacred joy with which she greeted her beloved uncle, Joseph F. Smith, who was there on that occasion. She also referred in affectionate terms to her own association with President Heber J. Grant, for they had been playmates as children, and associates in their later life, yet today she always approaches him with the reverence which his position now makes obligatory upon her. She invited her sisters to manifest that same affection and respect for our stake presidents, our bishops, our Relief Society officers, and for our neighbors and friends, for in this way we should cultivate the spirit of love, which would build up a wall about us against the entrance of sin and evil. She closed with the hope that the Relief Society women would be exemplary in all their conduct.

Counsellor Julina L. Smith spoke with vigor and wisdom on the subject of temple marriages and the necessity of proper conduct and clothing. She referred to her own youth and to her endeavor to live up to the principles of retrenchment

taught by President Brigham Young, and Sister Eliza R. Snow. When she entered the Endowment House as a worker in that sacred temporary house of the Lord, she had endeavored to follow the counsels of those over her. She had been associated with Relief Society leaders from that day to this, and she referred in loving words to President Emmeline B. Wells as one of those early leaders. She deplored the conduct of those young women who went into the temple with the avowed intention of doing what they pleased when they came out. The speaker referred to the growing evil of "undress" amongst our young society women, and wondered what those who had been in the temple thought of themselves when breaking their covenants as they had to do in such undressed condition. She read from section 132 in the Doctrine and Covenants on the eternity of the marriage covenant, and then emphasized the need for each person to secure her own blessings, not leaving her work to be done by others who may follow after. She referred to the sacredness of the garments and that they were a shield and protection to those who honored them and wore them rightly. She closed with the hope that all would understand and better appreciate these wonderful blessings which we receive in the house of the Lord.

The general treasurer, Mrs. Emma A .Empey, spoke about the beautiful gathering in the Assembly hall, which was the largest ever known in our conference. She had been delighted with all of the meetings of the conference, and was especially interested in charity work. She hoped we would be willing to give our best attention to the new ideas that we are receiving in the social service study. She wanted us to give the world the best that lay in us and in that way we would receive the best in return. She felt that the best women in the world are the Relief Society women. She asked the blessing of the Lord upon them.

Sister Sarah McLelland repeated the key word of the general conference: "Oh, ye that embark in the service of the Lord, see to it that ye serve Him with your might, mind, and strength, that ye may stand before Him blameless in the latter days." She said that work in the Relief Society had increased her own testimony, and that the day was past when women lived just for their own families and their own individual life. She felt the women were willing to take up a missionary labor with each other, and with their neighbors. Not gifts nor talents will recommend us to our heavenly Father, but the use that we can make of what is entrusted to our care, both spiritually and temporally. She urged the

sisters to be sympathetic with young people and to reach out for those who are tempted and who do not possess strength to resist temptation. She wanted the older sisters to accept guardianship for other women's sons and daughters in the same tender spirit in which they ministered to their own.

President Emmeline B. Wells closed with affectionate reminiscences of her own past life and with words of blessing and cheer to the assembled multitude of sisters

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Relief Society Workers

Isabella E. King.

We're a band of noble sisters,
United heart and hand,
To battle with all evil
And keep the Lord's command.

Then, love ye one another
And words of peace impart,
And by our love and kindness
Bind up the broken heart.

Visit the afflicted,
And give them help and cheer,
And by our acts convince them
They are our sisters dear.

Clothe and feed the needy,
Was our Savior's word.
Letting not a murmur
In our ranks be heard.

Then let us work like bees,
In the hive of deseret,
Dispersing all around us
The welcome gifts we get.

All hail! Ye noble mothers,
Be faithful to your charge
With charity unceasing;—
Ye are working for the Lord.

A Domestic Drama

Abigail Howe—(Concluded.)

"When is your own wife coming back?" asked Mr. Olson, deliberately.

Charlie was at once embarrassed; but controlling himself as best he might, he replied quietly:

"Oh, sometime in the summer or fall perhaps." The innocent youth could not measure the wide disclosure of his vague reply; but his companion forbore to question him farther, or to comment in any way.

The spring days grew longer, and the sap in all growing things rose higher with each hour's climbing of the life-giving sun. Grass, flowers, grain, trees, birds, clouds, insects, and even the brown earth turned by the plough, seemed conscious of the renewal of life and love and hope.

But, for some reason, as the days hurried Charlie toward his wedding-day anniversary, the peace which had been his all winter, fled, and he grew sadder and thinner while his old-time restlessness came upon him. He lost appetite and sleep; and even the springing grain and flashing green waters of his deep irrigation canal once so beautiful to him, now lost charm and failed to arouse his interest.

For some reason all the later letters from his mother had simply ignored his trouble, and her cheerful, optimistic words to him jarred him with silent misery. How could she be so unsympathetic when she knew he was still alone and suffering. Even the Olsons smiled and joked him as if his troubles were all over, and he needed congratulation rather than sympathy.

His house was finished. Doors, windows, partitions and even cupboards and two good closets were completed and painted. His own hands had pounded every nail and set every window sash. He had painted and whitewashed the two rooms with scrupulous care.

"What on earth are you making now?" inquired his friend Olson from the doorway as he found Charlie working one Saturday evening.

"This is to be a home-made writing desk. See! It is to be fastened against the wall and the lid will shut up, so, when closed, and when open and let down it will be a desk on which to write."

"Well, you are quite a genius. Instead of wasting your evenings reading cheap literature, you are making every moment count for good. But, you do need a good wife, my

boy, to keep all this clean and to make it home. We men can't do that, you know."

"Yes, that's so," replied the youth, going on with his work.

"You've built the nest, boy, but there's no life in it. Things look cold and dead."

"They feel that way," answered the young man almost in a whisper.

"What will you do if your wife should die or pass out of your life, my boy?"

Charlie found this probing almost unbearable, but it was not often that his good friend had ever pried into his confidence, and he felt he owed him some measure of trust. So he replied, after a sad pause:

"God has my wife in his keeping; and I feel that if Myrtle never returns, still I shall not be left hopeless and alone. I have tried to be true to my faith and my parents' teaching; and I know that I shall not be left forever alone."

The older man drew off his hat with a touch of reverence, and said simply:

"Amen."

But Charlie was not as resigned as his words might imply. He found it impossible to sleep a single moment of that Saturday night. The next day, the Sabbath, would be the anniversary of his wedding day. His mind and heart were crowded with painful thoughts and memories. No work could appease, no book silence, this soul starvation. He had given every atom of his heart to his young and brilliant bride. She had thrown it aside, but he could not, as yet, draw back the gift he had given. God alone knew how he had loved her, and how willing he had been to sacrifice every selfish desire to increase her love or happiness. And she was so lovely, so bright, and so altogether desirable. She had one terrible lack—the greatest of all! And that lack was not the lack of domestic training. Yet, he acknowledged bitterly that her mother had not equipped her daughter for life's responsibilities as his father and mother had trained him. And yet—he could have overlooked that—he would have waited, and helped, and hoped until time and love had overcome that difficulty. He well knew that good housekeeping was not the first, best, nor sole requirement for the wife and mother, yet it was the second one and a vastly necessary accomplishment. He was aware that men sometimes make good citizens, good husbands, and good fathers, even if they are not thrifty and provident. But oh—men and women both must be loyal—loyal, true, patient, and brave! That was the deepest sword

thrust of all. His wife was disloyal,—disloyal and untrue. He burried his face in his hands and groaned aloud.

"Oh God! Be merciful"—if God could and would hear his agonized cry!

With a dry sob in his throat, he sprang to his feet, and, in the fresh dawn of the sleepless night, his strained eyes saw the lack in this new house of his, which his friend had spoken of the night before. Everything was clean—his own poor, weary hands kept it so. He could not have borne to see another than Myrtle's or his own hands touch these bits of furnishings gathered by themselves.

But, oh the coldness, and the bareness of it all. It chilled his blood and froze his very spirit. He pulled open the lid of his trunk, and from the bottom plucked his prized possession, Myrtle's quilt, her own handiwork. The sight of it almost crazed him with grief. He flung it on his bed with a gesture of despair, and dashed out of the house, without even closing the door behind him; then he drew his fleetest horse from the stable, and springing upon her back, without saddle or bridle, he guided her with twisted rope far out into the distant wilderness.

He forgot it was the Sabbath, forgot he had cares and duties, either temporal or spiritual. He was alone—alone, in a universe of pain and sick, silent suffering. Like one possessed, he rode, and rode, till the wilderness and he were face to face, and heart to heart.

CHAPTER VII.

It was in the late twilight that he at last found himself once more on his road homeward. How the day had passed, he had no recollection. There were miles and miles of sage-brush, deep green sluggish waters, with willows and grasses bending over them, and the faint white-capped Tetons on the far eastern horizon all merged in a single blur of misery and woe. Where he had been or what he had done, he never knew, could never recall.

But now, as darkness closed the eyes of day, he came slowly homeward; his horse, jaded and famished, gradually increased her pace as home and shelter were near. The day was sunny, but cold and chilly; not so warm and beautiful as was that wondrous day in Utah one year before.

Some way, Charlie had hoped against hope, as he had prayed without faith, that his wife would have broken the silence before the first wedded year was up. And now, now that their wedding anniversary was come and gone, he saw that there was no hope for their future happiness and that

he must prepare to face life with a new purpose and a fresh ideal.

Well, he would go to his lonely home; and before he slept, he would break the long silence between them and offer her the freedom she craved. He could not, and would not, endure this agony of suspense another day. It was not in human nature to be longer patient. There came a time when even that virtue lost its savor.

As he turned the last corner of his own land, he saw a light streaming out from the front windows of his house. What could it mean?

"Another surprise party, I suppose," he muttered, as he checked the speed of his mare. "I wish all these people were in Hades. Why do they come to torture me on such a night!"

He unsaddled his horse deliberately, dreading with unspeakable horror, the task of meeting another crowd of merry-makers.

For a moment he hesitated, thinking he would ride away again and leave those within to their own devices; yet his native courtesy prevented this, for he realized on second thought that no one knew what this day meant to him.

He would reconnoiter. Stealing softly up to the lighted window in the sitting room, he was amazed to see the window draped within by soft, flowing white curtains, but the green shades were not drawn down, and as the house seemed perfectly quiet, he made bold to go close up to the glass.

His amazement became stupefaction as he gazed on the transformation within. All the windows were draped with white curtains, while house-plants flanked the window sills, the crowding geraniums and ferns glowing with beauty between the white veils. The house was surely his own, and yet how different. There were cushions on the chairs, a long couch filled with pillows in a corner and the corner was draped with a gay background whereon were disposed flags and photographs in bewildering profusion. Rugs were strewn over the floor, home-made rugs, but with homely artistic beauty in every twisted knot. The mantle shelf was turned into a thing of beauty with one beautiful yet simple Venetian glass vase of wild flowers, and a pretty bronze clock ticking away the moments. There were pictures, framed prints which he knew to be copies of the masters, hanging upon the wall. The little writing desk he had fashioned the night before, stood open, and all the little shelves and pigeonholes were filled with stationary. A pen and a half-written letter lay on the lid as if some one had

been interrupted in finishing a letter. On the top of this little desk stood a small Rookwood vase, its green and brown and gold accentuated into exquisite loveliness with a handful of yellow dandelions. The stove was brilliant with a recent polishing, while under it lay the very square of bright oil cloth he had hoped some day to see there. The table was covered with a bran-new art square of good design, if cheap quality. His eyes flashed over to the cupboard he had built into the wall with such care; its small-paned glass doors which he had fashioned with keen pleasure from a design he had found in "The Craftsman" were open as usual. Yet, the same strange power had been there, too. For instead of the few poor dishes he had left on these shelves, there was a whole set of new yet inexpensive blue china. The plates were ranged upright at the back, the cups hung from small hooks in the front of the shelves, while the rest of the shelves were piled with tureens, platters and glassware.

What did it all mean? Was he asleep? He actually pinched himself, for his dreams during the lonely winter now passed had pictured all these things, even to the blue china which contrasted so prettily with the oiled white pine woodwork.

Was it Agnes Olson again? Was she playing him some trick? Who, and when?

These questions surged through his amazed and perturbed mind with a pain that was almost physical.

Hark! That was a strange sound which he was sure came from the darkened bedroom, the door of which was opened into the lighted living room. Was it a kitten some one had brought and left within? Hark! Again!

Frenzied with a thousand emotions, he flew to the front door, and tore it open with anguished fingers.

Just as he did so, a lady stood in the inner door, leading to the bedroom.

God in Heaven! It was Myrtle! His wife!

Oh, now for patience! Courage and patience!

What was that soft bundle of white which she held in her arms, close, close to her heaving breast? Courage now, no faintness. Patience to read this riddle! What was that light in Myrtle's eyes? The light of other days? Nay, a new, a fairly glorified radiance which veiled her like a garment, and centered its rays upon that strange white burden within her arms! What was it? Ah—motherhood! These emotions took ages of time to swell and break upon the shores of that tortured heart which beat within the breast over which Charlie had clasped his arms. But measured in

time, it was only a few seconds before he whispered huskily, "Myrtle!"

The young mother looked up at that still form in the doorway, and her own calm, happy gaze faltered and fell beneath the tragedy of those sad eyes.

But with the sweet tact of a woman she said gently:

"Are we welcome, baby and I?"

The calm voice soothed him as nothing earthly could have done.

With a man's swift instinct for privacy, he flew to the windows and drew the shades; then, locking the door as if to shut out the whole world from his resurrected love, he drew gently near the rocking chair whereon sat his wife, and without speech, he kneeled beside the chair and clasped both wife and child in his hungry, lonely arms.

After a little, they both found speech.

With a light, reverent touch, the young father caressed the delicate brown hair which covered the tiny head.

"He is called Charles Peter Winthrop, Junior. Ought he not to have his father's name when he is so much like you? Your own curls, you see. And his eyes are blue, like yours, very dark and beautiful. Do you not wonder at his beauty? He is a constant marvel, an hourly revelation of delight to my unworthy heart."

Oh, thank God, Charles was saying over and over in his heart, that he had been patient. This was the fruit of his love and patience. Never before had man tasted such perfect delight.

"You are pleased with the house?" asked his wife, anxious to explain and break the tense situation. "You see, Agnes Olson has helped me to do all this. I do really believe, Peter," with a woman's keen insight and quick confession, "that Agnes could have loved you very easily. And at one time, I would not have cared. But we kept up a regular correspondence, Aggie and I, after I had answered her first letter at Christmas time. Some way I was very proud, and really, I am sure you couldn't quite see all my side of the question, any more than I saw yours. I was ill, far worse than I realized, I was so ignorant," and she caressed the curly head nestled in her arm as she spoke. "But I couldn't bear to grumble too much to you, you had so many troubles; but that last morning," the young man winced, and as he turned away the babe broke out with the sudden cry of sleeping infancy. Both parents bent their energies to quiet the little sleeper, and then the mother resumed:

"That morning, I was very sick, I tried to get up and do something; and as I went out to clear up the things about the stove, I saw a snake in this very rocking chair. It was the last straw. You left me alone so much—I know you could not help it—but I was lonely and very frightened. Yet I was too proud or too ignorant to tell you exactly how I felt. O yes, dearest dear, I can see now, how idle and shiftless I was, as well, but I did not realize it then. But when I got back home, even mother began to understand that my trouble was mostly my own fault. After some miserable days I grew very homesick to see you; yet I dimly realized that it would be no use for me to come back, unless there was some change in me. At last I decided to go to the Brigham Young university with my brother who was there at school in the big church university, and mother said she would come down and take care of us both. I suppose mother sympathized with me at first, more or less, and no doubt she said some bitter things about the matter. But I started right in to study domestic science. I made up my mind that if you could learn farming and make a success of it from study and experience, I could learn housekeeping; and I determined to be able to make a success of it before I asked you to let me return. Of course I could not complete the whole course given in the school, but I learned many things. Most of all I learned to know what loyalty and integrity mean, from the teachings we all received from the noble head of that lovely school. My own faults and your virtues increased before my eyes with every day's experience in those halls. Agnes wrote me at Christmas time—such a good, kind yet sad letter. I answered it, but begged her not to let any human being know we were corresponding. I began to plan for my return to you, and I did so want to make it a surprise, and I was wild to come back and surprise you on our wedding day."

"Oh, my dear," said Charlie, "if you had only written me one line, you would have saved me so much suffering."

The young wife drew his head within her arms, and kissed him again and again.

"Maybe I was wrong, dear, but I did so want to have it that way. We came back to the city, mother and I, in February, and I had many long visits with your good mother She, too, agreed to keep my secret, so I thought it would be all right. Baby was born on the 10th of March. Mother thought it was a little risky, my coming here when he is so young, only five weeks old; but I am well. Well and strong! And I just could not wait another day nor hour."

Again she paused to caress the curly head lying on her shoulder, and the other tiny curly one resting in the shelter of her arm. Charles Peter was holding in his clasped hand the tiny rose-leaf hand of that other Charles Peter who had come so suddenly and sweetly into his life.

"Agnes and her sweetheart brought me here today and helped me to fix up the house. We expected you would go to Idaho Falls for the day with Mr. Olson; but when we found you gone, and the mare missing from the stable, I suspected where you had gone—for I knew just what this day was to you, for it is the same to me. So we just rushed things. We watched for you all day, but towards night all was done, and they went away to leave me to wait for my husband."

The baby began to be restless, and the mother arose to put it out of her arms.

"Bring the lamp, dear, and we will lay him down. He can't sleep so well in my arms."

As they entered the bedroom, Charlie saw that the same beautiful change had been wrought in this room also. A large basket stood near the bed, filled with pillows, and over it was the pretty pieced quilt he loved so well.

"Baby can have this basket as a bed for awhile. Some day you can make him a small bed, or cradle, without rockers though. I have learned some things about the proper care of a baby, by reading and study. Both our mothers have been making up for lost time by filling me with all sorts of new and old truths about babyhood and motherhood."

As she tucked the quilt about the basket, she asked:

"Do you remember this old quilt?"—did he remember it!—"this was my first handiwork, but by no means my last. Why I have made every stitch of baby's wardrobe by hand. I got some lovely lessons from the lady who teaches domestic art in the Brigham Young university. O, I tell you, I am a changed Myrtle, and if you don't believe it, you will when you see me sign my name—Myrtle Ann—as I always do now. I was just writing a word to mother on your cute little desk when baby cried—and then you came."

Myrtle Ann! The sweet old-fashioned second name brought a savor of home and duty to his thoughts. His wife was surely changed if she had grown to love her second name.

"You shall call me Myrtle when you remember our old days and first love—and when you find me growing sensible and good just call me Ann—and I will understand at once."

"Sweetheart," he said, "I am greedy for happiness. God and you have pressed my measure full and running over this night; but even so, another wishful thought rises in my heart. If God again blesses you and me, and gives to us a little girl-child to comfort and complete our perfect joy—we will call her—Ann. Just Ann! For out of the past, old-fashioned names, old-fashioned virtues and old-fashioned joys rise and haunt me with their grave and sweet old glory. We will forget our past, and begin the world anew tonight. This is our wedding day, our wedded day."

Once more the baby stirred, and above its couch the parents knelt to sooth its restless slumbers.

GIFT TO CHURCH BY MR. AND MRS. A. W. McCUNE.

November 10, 1920.

Mr. and Mrs. A. W. McCune,
153 West Adams Street,
Los Angeles, California.

Dear Brother and Sister McCune:

The General Board of the Relie fSociety would like to express in some measure the gratitude and love which they feel toward you, especially since learning of the magnificent gift which you tendered so simply, so unostentatiously, to the Church, mentioning the women's organizations as the preferable recipients of your noble bounty.

That your thought, Sister McCune, should reach out first to your co-workers in this matter, is not surprising to us who know and love you so well. We are very well acquainted with your tender sympathy for human needs, your unfaltering devotion to the cause of truth, and above all, we know how you long to do all in your power to hasten the day of fulfilment when Christ himself shall come and bring peace to this earth. We have heard that you said the Lord had given you this beauteous dwelling place, and that you would now give it back to Him. How characteristic of your gentle, saintly attitude toward life in all its varied phases that saying was!

But we also realize that were it not for the gift of business acumen possessed in supreme measure by your no less princely and generous husband, you could not thus have manifested your love for the cause of woman and of the Church. God bless you both for this! And He will. All the prayers and promises uttered by President Grant in the late conference we repeat in fullest measure.

Dear sister, you have removed from us for a season, but we trust you will carry the good message of hope and love to the Relief Society members wherever you go. Your influence will be felt for righteousness wherever your lot may be cast. We hope for your return to us, and to your labors here, whenever circumstances permit.

May the benediction of peace and plenty rest upon your household is the prayer of

Yours sisters and co-workers,

.....
President.

.....
First Counselor.

.....
Second Counselor.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VII **December, 1920** **No. 12**

The Pilgrims Came

History measures results, not efforts. Men make history only when they impress good or evil upon group life. A hermit genius might leave behind some single token of supreme power as expressed in literature, music or marble. But the genius who can so express his will upon the plastic minds of his fellows that neither time nor distance may offer permanent obstacle much less oblivion—that genius, whatever his form of expression, engraves eternal characters on the pages of history, here and hereafter.

The impress made by the Pilgrims on the life-history of America is out of all proportion to their numbers, their time of arrival and their previous condition. Two remarkable facts lie at the root of this truth: the party of pilgrims were intensely indivualized. Each man and each woman was a dynamic human unit. Courage, faith, integrity, and keen religious fervor were integral parts of each soul who landed at Plymouth Rock, December 21, 1620. That and the other far more remarkable fact that this group of strong souls could realize so keenly the saving power of group-form—what we call today, teamwork—this second binding obligation kept them together, molded differences, mellowed idosyncracies and knit up the groupe into a dominating force which later compelled "teamwork" from the wrangling and far more

austere Puritans who followed them. It permeated life in the new colonies, reaching out to the bounds of Jamestown, finally, and later, even converting aristocrats like George Washington. At last it focussed into itself the spirit and genius of "1776," creating a free America out of a dependent English colony. Was not the gun whose shot echoed around the world fired in Lexington? Did not Boston hold the tea party? And yet south of Massachusetts swarmed the Dutch in New York, and Pennsylvania, while the south harbored English and French aristocratic adventures by the thousands?

Follow the stream of American history, listen to the waves of measurable harmony and cohesion which broke yesterday, and break upon our national shores today, and you will find the individual integrity and groupe spirit of the Pilgrims lingering as the undertone of all the sounding tides.

To Utah came the descendants of these life path-finders. The Pioneers, like the Pilgrims, carried the groupe sword of justice sheathed by mercy's individual need. The torch of reason was lit by a live coal from the altar of revelation. And each strong soul, man and woman, knew that only in groupe-form could they persist. Here, as in their New England homes, they set up their altar fires within their homes, and each to each gave service for service. To such belong the kingdom of heaven.

We do well to honor the Pilgrims and the Pioneers! We do better when our own lives carry on the dominant spirit of individual integrity united with devoted groupe service.

NEW BOOK BY NEPHI L. MORRIS.

One of our most eloquent speakers and widely-known publicists, Elder Nephi L. Morris, has entered the field of literature with a very valuable contribution, "Prophecies of Joseph Smith and their Fulfilment," published by the Deseret Book Company. The kindly encouragement of the veteran publisher and friend of all Utah authors, Walter J. Lewis, has helped to make this book possible, as the author gratefully acknowledges. The book presents many vital points concerning prophecy which would have to be hunted for in histories, biographies, and forgotten manuscripts. It will be an ever-present help in time of need to missionaries, students, and saints generally. Particularly interesting today is the chapter concerning the return of the Jews to Palestine, the wonderful prayer and prophecy of Orson Hyde, and the present fulfilment of all that was foretold. It has been adopted by the M. I. A. Reading Course, 1920-1921.

Guide Lesson Suggestions

LESSON I.

THEOLOGY AND TESTIMONY.

(First Week in January.)

SALVATION FOR THE LIVING AND DEAD.

(Revelation.)

The theological lesson will take up a study in comparative religion.

The founders of the Church of Jesus Christ of Latter-day Saints came out from various protestant religions. They were somewhat familiar, therefore, with the beliefs, forms, and creeds of the churches of the world from which they came. Comparatively few present-day members of our Church are acquainted with the faith and creeds of other religions.

Strangers who imagine that plural marriage is the only difference between the doctrines of the Latter-day Saints and those of other sects, know very little about "Mormonism," so-called, and it is feared that some of our people, born and brought up in the Church, know less about the differences between our faith and the fathers of other sects than does the Christian world at large.

It is well to begin these lessons with the assertion that the principles advanced in the lessons and taught by the prophet Joseph Smith, has since his time entered into the very life and religion of all Christian sects. Germs of these truths exist and have existed in every religion, Christian, Jewish and Pagan. It was the fulness of the truth which was lost in the great apostacy. When the full light of truth was revealed to the world, men at first rejected and spurned that light, but the very fact that it had come into the world permeated their worn creeds and gradually influenced the minds of people and ministers alike. For that reason we ask our students to consider and consult present-day ministers of the gospel and present their modern ideas on these subjects as well as those ancient creeds which have and do still remain the bulwark of all the churches. We shall later present the foundation creed of all modern religions which is found in the thirty-nine articles of faith, accepted by Catholics, modified by the Reformers, but which is still the accepted standard of faith of all modern sects and creeds. Then the student may discover wherein "Mormonism" differs from these long established sects.

To discover a truth through the process of mental study, through association of ideas, or through a flash of sudden thought, is what we term inspiration. Revelation, pure and simple, is truth divinely and directly communicated to man.

With the startling revelation which the prophet received in the grove of Palmyra one hundred years ago, came several new divinely revealed truths, or we might say, correct angles on old truths. The first revelation was the fact that revelation had not ceased. All of the sects of the day without exception, Jewish and Christian, maintained that the canon of scripture was full and that the Bible was the sole guide left to men upon the earth. It was understood, of course, that this might always be supplemented by inspirational thought. But men, both ministers and laymen, quoted the last four verses of the "Book of Revelation" to substantiate this position: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The following is taken from:

The Westminster Confession of Faith, A. D. 1647. Found in the book, "Creeds of Christendom," and accepted by all orthodox churches today, written by Schaff, vol. III.

1. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy scripture to be most necessary; **those former ways of God's revealing his will unto his people being now ceased.**

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

We present here the modernized article on revelation from the "Westminster Confession of Faith," arranged by Henry Van Dyke, Moderator, General Assembly, 1902.

Article II. of Revelation.

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made Flesh, is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life."

It will thus be seen that orthodox Christian ministers today maintain that the Bible is the sole source of revelation.

The modern chatechism of the Christian church puts it thus: The alone-sufficiency and all sufficing of the Bible, as a revelation of the divine character and will, and of the gospel of grace by which we are saved; and a rule of faith and practice.

The prophet Joseph Smith had several wonderful revelations in the grove that spring day, but the most marvelous one was that revelation had not ceased with the closing of the Bible lids. It was upon the fact of his new revelation that his persecution rested. The prophet sums up the situation as follows:

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior: he treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them." (History of the Church, vol. I.)

A quarter of a century later, 1848, the devil began his revelations to the Fox sisters, in Hydeville, Wayne county, New York. Rapping, table tipping, and hypnotic trances began with these so called "clairvoyants." Gradually the false revelations have increased in frequency and popularity until today some of our greatest scientists, notably Sir William Crookes and Sir Oliver Lodge, in England, with Professor Charles Richet, in France, and Professor Morselli, in Italy, have convinced themselves and many other people of the supernatural character of modern "revelation." Even so great a scientist and so sane a thinker as Thomas Edison has begun a series of experiments to communicate with the dead scientifically and with humanly prepared instruments.

Today when our missionaries go out into the world they meet with very little ridicule when they speak of revelation as a part of our religious faith. So great has the leavening power of this gospel been on that point that few men, even scientists, presume to deny the possibility of revelation. They do, however, treat contemptuously or skeptically the idea that the Father and the Son appeared to the prophet Joseph Smith in the grove one century ago. Revelation in the form of mental suggestion, imaginative hallucinations, or conceiving truth by a flash of the mind, everybody is ready to admit; inspiration is candidly accepted and everybody talks glibly about this one or that one having the "vision" of this or that business or cause. While many are also having false "revela-

tions" today; magazines deal with all classes of medium stories, and theaters open their doors to plays founded entirely on the supernatural appearances of spirits from the other side. In the "Return of Peter Grimm," presented by David Warfield, and in Maeterlinck's "Bluebird," the idea of revelation takes poetic form, but is none-the-less, an admitted possibility in modern life.

In the midst of this modern confusing visionary experience, our elders and students must set up a standard, or rather they must rest their claims upon the standard erected by our Father in Heaven by which the false and true revelation can be judged. That standard is the authority of the Priesthood duly organized in the Church of Christ as we shall see in later lessons. We must admit, always, that new revelation may be received at any time by any person. The key to divine revelation, however, is always held by the Priesthood and each man is subject to those who preside over him. Revelation for the conduct of the Church will be received only by the president of the Church; revelations or inspiration for the conduct of ward affairs may be received, if necessary, by the bishop of that ward, always subject to unity with the presiding authority.

Each man and woman is entitled to receive revelation, or inspiration, concerning his own business, but no man may rightly receive revelations concerning another man's business. (See October "Magazine," Genealogical lesson, page 598. Brigham Young sermon extract.) The Church received a revelation through Brigham Young (see Sec. 136), appropriate to the time and conditions. President John Taylor received one also fitted to his time, and President Joseph F. Smith had his glorious vision, printed in our "Magazine," December, 1918.

QUESTIONS.

1. Why should the light of truth permeate all men when it is once revealed into the world?
2. How have our present day ministers of the gospel been influenced by the truth concerning revelation taught by the prophet Joseph Smith?
3. What is revelation?
4. Name some truths revealed in the grove at Palmyra, to the prophet Joseph Smith?
5. What is the canon of scripture?
6. Quote the last four verses of the "Book of Revelation?"
7. Why should the preacher be angry with the prophet?
8. Who were the Fox sisters?

9. Quote the Westminster Confession of Faith, if possible, or such portion as found in this lesson.

10. What can you say as to true and false revelation?

11. Who has the right to receive revelation for the Church, and why?

Note: Students and class leaders should consult converts to the Church regarding their former beliefs concerning revelation. It might be well also to interview ministers of other denominations so as to be fair in our estimate of their attitude on the subject of revelation, as well as to read encyclopedias and religious histories so as to ascertain the true belief of those not of our faith.

Notice to Genealogical Committees, Both Stake and Ward.

In the recent convention held by the Genealogical Society of Utah, it was decided that the Relief Society Genealogical workers should continue their activity in arranging excursions to the various temples, only where they are simply and wholly Relief Society excursions. If the Priesthood are included in these excursions it would be better for such excursion to be arranged by the genealogical committees, which are composed of three brethren from the Priesthood quorum, with two Relief Society women who are familiar with genealogical work and study.

The Relief Societies also are to carry on the Annual day activity, reporting the same as usual in our blanks.

The theological lessons this year may also be continued under these committees if thought best by the presidents of the stakes, as the lessons will deal with principles connected with salvation for the living and redemption for the dead.

Do not slacken your efforts, sisters, but hold up the hands of the brethren and continue in the good work of filling our temples and assisting the people in every way possible.

Lesson II.
WORK AND BUSINESS.
(Second Week in January.)

Lesson III.
LITERATURE.
(Third Week in January.)

OUR L. D. S. HYMNS AND THEIR AUTHORS.

The hymns of a people—that is, the religious music of any people, contribute, perhaps, more to their life of worship than any other one visible factor. It is also true that the character of a people, or a church, can be discovered more quickly through their religious music than in any other way. The elaborate and ornate ritual services employed by the

Hebrews after the building of the temple in Jerusalem and copied by them from Egypt and the Pagan nations about them, indicated their changed social characteristics which followed them after their sojourn in Egypt.

After the Savior's day, his followers for generations used the simple music begotten of the lovely simplicity which was so much a part of the Savior's character and teaching. Not until the apostasy of the fourth century did the music in the Christian churches copy the elaborate and ritualistic features common to the old Hebrews and to the Roman nation, whose customs Constantine the Great, fastened on to the apostate Christian churches.

List of L. D. S. authors: Lucy Mack Smith, Eliza R. Snow, Emmeline B. Wells, Emily Hill Moodmansee, Lulu Greene Richards, W. W. Phelps, Parley P. Pratt, Wm. W. Clayton, Charles W. Penrose, John Jacques, Alexander Neibaur, Henry W. Naisbitt.

A hymn is a religious ode or poem intended to be used in worship. Rythm is a necessary quality in as much as hymns are written that they may be set to music and sung.

All nations and peoples have used music as an expression of courage and patriotism, of love and grief, and especially was it used as the emotional aid to religious worship. The history of the ancient world as found on stone and papyrus, in ruined homes, palaces, and temples, proves the constant and varied use of musical instruments and musicians among every people, pagan, or Hebrew.

So far as is known, however, all music, both vocal and instrumental, were without combined harmony. The singers and musicians carried the same melody without bass, tenor, or alto parts.

The Greeks knew the hymnal, but the greatest contributors to the hymnolovy of the world known up to the time of the Christian era, were the Hebrews.

This, of course, is not surprising, because the Hebrews, worshipping as they did the only true and living God, developed a religious atmosphere that would certainly culminate in just such literary achievement; hence we have the Hebrew Psalter, one of the most valuable collections of hymns the world has ever seen.

The hymns of the early Christian era are of great worth, being adaptions of Hebrew rituals, some of them coming to us as rays of light breaking through the darkness of the Middle Ages. The early writers adapted the tunes of the troubadores to religious words and thus began modern hymns. Middle Ages. Luther was the first modern religious leader to

permit women to sing in church, or to make music congregational. He, also, and his successors, adopted the newly discovered harmonics of the Dutch and Italian musicians to sacred tunes and melodies. And there was a veritable renassance of hymns during the days of the Reformation.

It was at this time that Germany made the contribution to the hymnology of the world that has put her in the front ranks as a hymn producing nation; for Germany stands first in the quality and number of hymns produced, although Italy discovered the oratories.

Among German writers the name of Martin Luther is famous, both for the number and quality of his hymns, the most noted, of course, being "A Mighty Fortress is Our God."

The English come next in their output. From among the many English hymns of very high literary value we name only "Lead. Kindly Light," by John Henry Newman.

We are happy to record the names of a group of women hymn-writers, first of whom is Mrs. Sarah Adams, the author of "Nearer, My God, to Thee." "Just as I am Without One Plea," was written by Miss Charlotte Elliot, and "One Sweetly Solemn Thought" is by Poebe Cary.

The hymns written by Latter-day Saint authors are full of the religious fervor that characterizes the people as a religious group. Many of them are the offspring of historical events of great importance; preserving the emotional past and breathing the marvelous hope of the future of the Latter-day Saints. Whatever the limitations of the hymns of the Latter-day Saints may be, we face the astounding and gratifying fact that they are greater in number and better in quality than one could humanly hope for, when we take into consideration the youth of the Church and the strenuous life that has been led by its adherents. Yet from the very hardships that have been endured by this people have come out some of their most vital hymns.

The Latter-day Saints must feel great satisfaction in the fact that we have so many names to record. The readers of the "Relief Society Magazine" must be proud of the fact that among the authors of these hymns appear the names of Lucy Mack Smith, Eliza R. Snow, Emmeline B. Wells, Emily Hill Woodmanse, Lulu Greene Richards, M. M. Johnson, and perhaps others.

In connection with the women whose authorship we appreciate, we are deeply gratified to place the names of W. W Phelps, Parley P. Pratt, William Clayton, Charles W. Penrose, Alexander Neibaur, Henry W. Naisbitt, and John Jaques.

It will be the purpose of this course of lessons to present

the values of such hymns as may be selected in such a way that we may come to know something of their historical significance, as well as to be led to appreciate more thoroughly their thought content, their emotional content, and their literary effectiveness.

Try to think of the occasion when the use of the hymn, "O, My Father," made the deepest impression on your life. Name a group of non-Morman and of Latter-day Saint women who have contributed to Latter-day Saint hymnology.

QUESTIONS.

1. What is a hymn?
2. What is a hymnal?
3. Select one of the psalms and read it. What national group gave us the Psalms?
4. Who was Martin Luther? Try to find "A Mighty Fortress is our God," and read to the class.
5. Read "O, My Father," to the class.
6. Who was John Henry Newman? Read to the class, "Lead, Kindly Light."
7. Select the lines in the hymn that give evidence of great spiritual struggle.

Lesson IV.
SOCIAL SERVICE.
(Fourth Week in January.)
(Preview.)

Social Service: A study of the local community will be continued in this department throughout the next year. The lessons will be as follows: The community—historical setting; city administration; recreation; education; juvenile delinquency; social legislation.

HISTORICAL OUTLINE.

In order to make a proper and reliable social survey of a community, it is necessary to study the history of the place—its physical environment, type of people who settled there, and their ideals, etc. The history of any town or settlement should be the story of how the people have developed their ideals as well as the rise and growth of their industrial life.

A. Location of the town or city.

a. On what stream? How the stream has influenced the industrial life of the people. No doubt it was used for irrigating the lands and gardens in early days. Contrast the volume of water found originally with amount in streams today.

b. Climate, rainfall, etc.

B. Type of people.
   a. Were they religious?
   b. Some of their moral teachings.
   c. Were they believers in education? Why?

C. Influences that held the people together, or united them in one common bond. Why did they work together?
   a. What is co-operation?

D. How the people first tilled the land.
   a. Irrigation.
   b. Small or large farms?
   c. What did the people raise in early days?
   d. Principal farm products of country today?

E. What kind of homes did the people build? Rock, adobe, frame or logs? etc.

II.

F. In studying the history of a town, find out what you can about the first schools and who the first teachers were. For example, Salt Lake City, the first school was opened in October, 1847, in an old military tent, shaped like an Indian wigwam. The first teacher was Mary Jane Dilworth Hammond, and the old Lindley readers were used as texts. The Bible was also read and passages of scripture given to the children to learn. During that first year, the children had only slates and pencils. In some communities, the children were taught to write on the dried bark of the mountain birch.

What else did the people do to encourage education? In some communities, a stage was built in the boweries in summer and in the meeting and school house in the winter, and the drama was encouraged. Many plays were given in those early days by local talent. The first theatre in Salt Lake City was opened in 1851, when the Social Hall was built. It was the first theatre west of the Missouri river. The Salt Lake Theatre was built in 1862.

In many communities, the first teachers were the members of the Relief Societies.

III.

G. How did the people treat the Indians? Were the Indians friendly? How did the Indians live? Did they have any traditions which they taught the whites? Here is the tradition concerning the origin of the Sego Lily. It will help you to obtain others:

Many, many suns ago, the Indians lived in great numbers in these valleys of the mountains. They grew corn and berries in abundance, but they vied with each other to see who could gather the most food for their winter living when snows were deep and days were cold.

Then they warred, and the tomahawk took the place of the game stick, and many Indians were killed. The Great Spirit was displeased, and sent a heat over the land, and the corn and berries dried up. The children were left without food, the sky became dark with great clouds for many moons, the earth refused to yield, and the sands blew over the land. The Indians sorrowed and prayer to the Spirit. One day the sun shone brightly, and up on the hills, the people saw a little plant, growing everywhere, even into the canyons, and far above to the very peaks. The Great Spirit had heard the prayers of the people and when the Indians tasted the root, they knew that the Spirit had saved them from death. So ever after, they never fought where the lily-bulb grew, and they called it the little "life-plant" of the hills.

Were there any Indian wars in your community? Tell about them.

Where are the Indians of your old community gone today?

IV.

H. Early day manufacturing in the community.
   a. Domestic manufacturing.
   b. Building of factories.
   c. Furniture and dress of early days.

V.

I. Government of the community in early days.
   a. Early town government.
   b. Early city government.
   c. What kind of laws did the people have? What were some of them?

VI.

G. Early day amusements.

QUESTIONS FOR REVIEW.

1. Where is your town or city located? Why was it built there?

2. Who were the principal families of the first colony? What kind of people were they? Did they have high ideals of religion and morals?

3. Why is it necessary to understand the history of a people if you are going to study their present-day social customs?

4. Give the history of the first school. Who was the first teacher? His or her life. What kind of books did they use in early days?

5. Did the people build a meeting house? A school house? A theatre?

6. What Indians lived near? Did they cause trouble for the colonists? How did the colonists treat the Indians?

7. What is domestic manufacture? What did the peo-

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ple make in their homes? Make a list. Where were mills and factories located, and why there?

8. How was the town or city governed in early days? Were the people law-abiding? Did they know good government? Why? Were sanitary conditions encouraged? How?

9. Some one has said: "Give me the amusements of a people and I will tell you their character." What were the amusements of the people in early days?

10. What are your general social conditions of the town and cities today?

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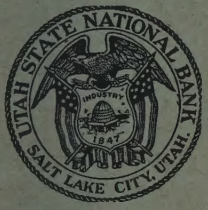

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